

CORDERII COLLOQUIORUM
CENTURIA SELECTA:

A
SELECT CENTURY
OF
CORDERIUS'S COLLOQUIES.

WITH AN
ENGLISH TRANSLATION

As L I T E R A L as possible;

Designed for the USE of
BEGINNERS IN THE *LATIN* TONGUE.

By *JOHN CLARKE*,

Late Master of the Publick GRAMMAR-SCHOOL in *Hull*,
and AUTHOR of the *Introduction to the*
Making of LATIN.

THE TWENTY-FIFTH EDITION.

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STREET OF THE

OF

CORNERUS COLLOQUIA

WITH AN

INTRODUCTION

A

BY

JOHN CLARKE

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late Master of the Public Grammar-School in Wall

and Author of the Grammar

and Latin

THE TWENTY-THIRD EDITION

LONDON

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P R E F A C E.

THE Advantage of Literal Translations
of the easier Authors in the Latin Tongue
for the Use of Beginners is so very great,
and withal so very obvious, that it will
appear, I doubt not, to others, upon a little
Reflexion, as it does to me, a Wonder, that our Schools
should remain so long unfurnished with any Helps
of this Kind. How it comes about, that those concerned
in the Education of Youth should be so much over-
seen in so plain a Matter, I know not. The Gene-
rality at least have appeared so little sensible of any
Thing amiss in the vulgar Method of Teaching, in
this Respect, that they have gone hitherto contentedly
forward in a very rugged, uneven, painful Way,
without so much as suspecting it capable of being ren-
dered more easy and delightful. The little Progress
made in our Schools the first four or five Years which Boys
spend there, is really amazing, and would naturally
tempt a Person of any Reflexion to suspect there must
be some very great Flaw, some notorious Mismanage-

ment in the common Method of Proceeding. How else comes it to pass that the French Tongue is attained to a good Degree of Perfection in half the Time which is spent in the Latin Tongue to no Manner of Purpose? I grant indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well; whereas in double the Time or more, spent at a Grammar-School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar-Schools; But the main Cause I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how it is, we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of Proceeding observed in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary

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for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and somebody, in pursuance of his Advice in his Book of Education, has published ÆSOP's Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, to which that Edition of ÆSOP's Fables is liable, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of proceeding with Beginners in the Latin Tongue. When Boys come into CORDERIUS, they have two or three Lines construed to them by the Master, once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once nor twice, nor ten Times construing over, which will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows, for Assistance: and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man who has three or four or (as is sometimes the Case) seven or eight Forms to

take Care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business; for whilst the Boys have their Words all ready at Hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOL; but he so little understood the Business he was about, that he never designed his Translation as Literal, and has therefore very wisely taken care to give us notice of it in the Title Page. The Use of Translations for Beginners is not merely to inform them of the Meaning of each Sentence in gross; for when would they attain any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or obtained, so it requires nothing but Memory to attain it, and therefore ought to

take

take place in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader is here presented with the Choicest of CORDERIUS's Colloquies, being as many as are necessary for Boys to read, and a great many more than they usually do read; and to them is annexed a Translation as Literal as can be desired. In order likewise to render the Reading of them still the more easy, I have placed the Latin Words in their natural Order, that is to say, in the same they have in the English; by which Means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the Latin and English are in the same Character, the Roman and Italic being used alternately for that Purpose. Of this the Master must take care to inform his Boys.

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CORDERII Colloquiorum
Centuria Selecta, &c.

COLL. I.

A. QUID agis?

B. Repeto mecum.

A. Quid repetis?

B. Pensum quod præceptor præscripsit nobis hodie.

A. Tenesne memoriâ?

B. Sic opinor.

A. Repetamus unâ, sic uterque nostrum pronuntiabit rectius coram præceptore.

B. Incipe tu igitur, qui provocasti me.

A. Opinge, esto attentus, ne ticulum si aberrare.

B. A...

A. Sum promptior ad audiendum, quam tu ad pronuntiandum.

WHAT are you doing?

I am repeating by myself.

What are you repeating?

The Task which the Master set us to-day.

Do you retain it in Memory?

So I think.

Let us repeat together, thus each of us will say the better before the Master.

Begin you then, who have challenged me.

Come on, be attentive that you do not suffer me to go wrong.

I am readier to hear, than you to say.

COLL. II.

A. Visne repetere præ-
lectionem hanc?

B. Volo.

A. Teneſne?

B. Non rectè ſatis ſar-
ſaſa.

A. Age, ſaciamus peri-
culum.

B. Quid igitur expecta-
mus?

A. Incipe ubi voles.

B. Atqui eſt tuum inci-
pere.

A. Quid ita?

B. Quia invitāſti me.

A. Dicis æquum, attende
igitur.

B. Attendo, repete.

Will you repeat the Lec-
ſon which me?

I will.

Do you retain it?

Not right enough perhaps.

Come, let us make Trial.

What then do we tarry
for?

Begin when you will.

But it is your Part to be-
gin.

Why ſo?

Because you invited me.

You ſay right, attend
then.

I do attend, repeat.

COLL. III.

A. Jamne tenes quæ ſunt
reddenda tertiâ horâ?

B. Teneo.

A. Ego quoque.

B. Ergo confabulemur
paulisper.

A. Sed ſi monitor inter-
venerit, putabit nos garrere.

Do you retain already
thoſe Things which are to be
ſaid at Three o'Clock?

I do retain them.

I alſo.

Then let us talk
a little.

But if the Monitor come
upon us, he will think we
are prating.

B. Quid

B. C.
eſt time
non dep
aut in
diat, ſi
loquium.

A. L.
cedamus
lum, ne

A. N.
aut garr
reptor ex

B. Q.
et; in
volumus

A. T.
dum pro
nem, ego

B. Ag

A. N.

B. N.

relege, ſe

A. Fa

B. Te

A. O

riculum

B. Ag

diſti

B. Quid times, ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliquâ malâ re; audiat, si velit, nostrum colloquium.

A. Loqueris optimè, sed cedamus aliquò in angulum, ne quis impediat nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in Idleness, or in any bad thing; let him hear, if he will, our Discourse.

You say very well, let us withdraw some-where into a Corner, lest any one should disturb us.

C O L L. IV.

A. Non decet nos otiosi aut garrire hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam riculum, si vis audire me.

B. Age, pronuncia, redisti nunc rectè.

It doth not become us to idle, or prate here, whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterwards.

Come, say away.

Do I not retain it?

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.

COLL. V.

A. Cur non scribis?

Why do you not write?

B. Quia non libet.

Because it doth not please

ME.

A. Atqui præceptor iussit te.

But the Master bad you.

B. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

I know it, but I have something to read first; besides, I have nothing that I can write now.

A. O si velles scribere mihi!

O that you would write for me!

B. Quidnam?

What?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas, quæso.

I will stay then, but do not fail, I pray.

B. Non fallam.

I will not fail.

COLL. VI.

A. Visne describere prælectionem mihi?

Will you write out the Lesson for me?

B. Cur non scripsisti?

Why have you not written it?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. N

A. Non ignoras me scribere lentius, et tu describeris totam citius quam ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modò ne abutare.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

COLL. VII.

A. Unde venis?

B. Venio infernè.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediëro.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber until I come back.

What shall I do in the mean time?

A. Edisce *praelectionem* in crastinum diem, ut reddas *eam mihi ante coenam.*

B. Edidici *iam, praeceptor.*

A. Lude igitur.

B. Sed habeo nullos *col- lutores.*

A. Invenies nonnullos in hac *vicinia, ex tuis condes- cipulis etiam.*

B. Non curo *id nunc;* malim (si placet tibi) *edif- cere de catechismo, in domi- nicum diem.*

A. Ut libet.

B. Si quis *querat te,* quid dicam illi?

A. Dic me *prodiisse, sed reverfurum mox.*

COLL. VIII.

A. Visne dare mihi *uni- cam pennam?*

B. Non dantur *mibi.*

A. -Hem! *negas mihi tantillam rem?* Quid si rogarem *magnum quid- dam?*

B. Fortasse *ferres repul- sam.*

Learn well your *Lesson a- gainst To-morrow, that you may say it to me before Supper.*

I have learnt it already, *Master.*

Play then.

But I have no *Play-Fel- low.*

You will find *some in this Neighbourhood, of your School fellows too.*

I do not care for *that now;* I had rather (if it please you) *learn out of my Catechism against the Lord's Day.*

As you will.

If any one should ask for you, what shall I say to him?

Tell him, that I am gone abroad, but will re- turn *presently.*

Will you give me one Pen?

They are not given to *me.*

How! do you deny me *so small a thing?* What if I should ask any thing great?

Perhaps you would have a Denial.

A. Credo

A. Credo equidem; age, non peto dono, visne commodare? reddam tibi cras.

I think so indeed; come, I do not ask it as a Gift, will you lend it me? I will give it you again To-morrow.

B. Non recuso, modo ne abutaris.

I do not refuse, only do not abuse it.

A. Non abutar.

I will not abuse it.

B. Cave ne moveas pedem hinc antequam redeam.

See you do not stir a Foot from hence before I come again.

A. Movebo nusquam, dummodo redeas maturè, alioqui non expecto tuum reditum.

I will stir no where, provided you return in time, otherwise I will not wait your Return.

C O L L. IX.

A. Visne commodare mihi tuum Terentium?

Will you lend me your Terence?

B. Volo, equidem, modo repetas illum à Conrado, cui dedi utendum.

I will, indeed, provided you fetch it from Conradus, to whom I gave it to use.

A. Quo signo vis repetam?

By what Token will you that I fetch it?

B. Nempe hoc, quòd habeo ejus epistolas.

Truly, by this, that I have his Epistles.

A. Id est satis mihi.

That is enough for me.

B. Sed quando reddes?

But when will you give it me again?

A. Quum descripsero contentum in tres aut quatuor prælectiones.

When I shall have written out the Context on three or four Lessons.

B. Matura igitur, ne incommodes meo studio.

Make haste then, lest you hinder my study.

A. Maturabo.

I will make haste.

B. Sed *beus*, cura ne macules, alioquin *agere* commodabo posthac.

A. Nempe *essem* indignus beneficio.

But *ho*, take care you do not blot *it*, otherwise I shall hardly lend *it* you hereafter.

Truly I should be unworthy of a kindness.

C O L L. X.

A. Vidistine *librum* me-

um?

B. Quem *librum* quaeris?

A. Ciceronis *epistolas*.

B. Ubi *reliquisti*?

A. Oblitus fui in *scholâ*.

B. Fuit *tua* negligentia.

A. Fateor, sed interim *indica*, si *scias* quem *accepisse*.

B. Cur non *adis* præceptorem? solet (ut *scis*) aut ferre ea quæ *relicta* sunt à nobis in *musculum*, aut dare alicui qui *reddat*.

A. Mones bene, quam oblitivus sum, qui non cogitaveram *istud*!

Have you seen my Book?

What Book do you seek for?

Cicero's *Epistles*.

Where left you *it*?

I forgot *it* in the School.

That was your Negligence.

I confess *it*, but in the mean time tell me, if you know any one to have taken *it*.

Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them to some body who may give us them again.

You admonish well, how forgetful am I, who had not thought of that!

C O L L. XI.

A. Potestne dare mutuo mihi aliquantulum pecuniæ.

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A Quin-

A. *Quinque asses, si est commodum tibi.*

B. *Non habeo tot.*

A. *Quot igitur?*

B. *Tantum quatuor.*

A. *Bene sanè, da mihi istos quatuor.*

B. *Dabo dimidium, si vis.*

A. *Cur non totum?*

B. *Quia opus est mihi duobus.*

A. *Da mihi duos igitur, quæso.*

B. *Sed non sufficient tibi.*

A. *Petam ab aliquo alio.*

B. *Accipe hos duos igitur. Quando reddes?*

A. *Die Saturni, ut spero, cum pater venerit ad forum.*

B. *Esto memor igitur.*

A. *Ne timeas.*

Five Pence, if it be convenient to you.

I have not so many.

How many then?

Only four.

Well indeed, give me those four.

I will give you half, if you will.

Why not the whole?

Because I have need of two.

Give me two then, I pray.

But they will not be sufficient for you.

I will ask of somebody else.

Take these two then. When will you repay me?

Upon Saturday, as I hope, when my Father shall come to the Market.

Be mindful then,

Do not fear.

COLL. XII.

A. *Da mutuo mihi duos asses.*

B. *Nunc non est facile mihi dare.*

A. *Quid obstat? Scio te accepisse pecuniam hesterno die.*

Lend me two Pence.

Now it is not easy for me to lend.

What binders? I know you to have received Money Yesterday.

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

A. Nolo remorari tuum commodum.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo.

A. Interea igitur expectabo sperans; sed quid si nihil superfluerit tibi?

B. Dicam tibi statim, ne expectes diutius frustra.

A. Quando emes ea quæ decrevisti?

B. Cras, ut spero, aut ad summum perendie.

I have received indeed, but Books are to be bought, and other Things necessary to me.

I will not hinder your Advantage.

When I shall have bought what Things are needful to me, if any thing remain, I will lend it.

In the mean time then I will wait in hopes; but what if nothing remains to you?

I will tell you immediately, that you may not wait longer in vain.

When will you buy those Things which you have designed?

To-morrow, as I hope, or at farthest the Day after to-morrow.

C O L L. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis verbis ut studerem diligenter.

A. Utinam facias sic.

B. Faciam Deo juvante.

Is your Father gone?

He is gone.

At what a Clock?

At One in the Afternoon.

What said he to you?

He admonished me in many Words that I should study diligently.

I wish you would do so.

I will do it God helping.

A. Deditne

A. Deditne tibi pecuni-
am?

B. Ut solet ferè.

A. Quantum?

B. Nihil ad te.

A. Fateor; sed tamen
quid facies istâ pecuniâ?

B. Emam chartam, et
alia quæ sunt opus mihi.

A. Quid si amiseris?

B. Ferendum erit æquo
animo.

A. Quid si fortè eguero,
dabisne mutuo?

B. Dabo mutuo, et li-
benter quidem.

A. Ago tibi gratias.

Has he given you Mo-
ney?

As he uses
commonly.

How much?

Nothing to you.

I confess it; but yet
what will you do with that
Money?

I will buy Paper, and
other Things which are
needful to me.

What if you should lose
it?

It will be to be borne
with an equal Mind.

What if by chance I
shall want, will you lend?

I will lend, and willingly
indeed.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater
nunc?

B. Puto sum esse Lug-
duni.

A. Quid agit illic?

B. Negotiator.

A. E quo tempore?

B. Ab ipsâ initio merca-
tûs.

A. Miror valde quâ au-
deat commorari illic tam
diu, cum sit tanta pesti-
lencia in eâ urbe.

Where is your Father
now?

I suppose him to be at
Lyons.

What does he do there?

He trades.

From what Time?

From the very Beginning
of the Fair.

I wonder much how he
dare tarry there so long,
seeing there is so great a
Plague in that City.

B 5

B. Non

B. Non est adeò mirandum.

A. Itane videtur tibi?

B. Ita, profectò, nam fuit aliàs in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reversurus?

B. Nescio, expectamus horas.

A. Deus reducat illum.

B. Ita precor.

A. Quònam abis nunc?

B. Rectà domum, vale.

A. Vale tu quoquè.

It is not so much to be wondered at.

Does it seem so to you?

So, indeed, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it indeed, and will guard him yet. But when is he to return?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now?

Directly home, farewell.

Fare you well too.

COLL. XV.

A. Quid es ita lætus?

B. Quia pater meus modò venit.

A. Ain' tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modò; ut dixi tibi jam.

A. Jamne salutasti?

B. Salutavi quàm descenderet ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, whence came he?

From London.

When came he?

Just now; as I have told you already.

Have you already saluted him?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Rectè, Dei beneficio.

A. Equidem, plurimum gaudeo, tuâ causâ et ejus, quòd redièrit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at home on account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk to-morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

COLL. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid eò?

B. Petitum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B 6

B. In

B. In merendam.

For our Afternoon's repast.

A. An non habetis in arcâ vestrâ?

Have you not in your Chest?

B. Non.

No.

A. Quid ita non?

Why not?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

Because my Mother does not use to give us Victuals, but for the present Time.

A. Nempe, quia novit vos esse gulosos.

Forsooth, because she knew you to be Gluttons.

B. Quomodo sumus gulosi?

How are we Gluttons?

A. Quia fortasse devoratis uno convictu quod datum fuerat in tres.

Because perhaps you devour at one Meal what had been given for three.

B. Tace, ego dicam præceptorî te vocare nos gulosos.

Hold your Tongue, I will tell the Master that you call us Gluttons.

A. Tace, ego dicam præceptorî fratrem tuum discurrere perpetuò.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

B. Atqui non solet prodire, nisi cum bonâ veniâ præceptoris.

But he does not use to go out, but with the good Leave of the Master.

A. Atqui fallit præceptorem.

But he deceives the Master.

B. Quomodo fallit eum?

How does he deceive him?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

For it is not the Mind of the Master, that he should go out three times every Day.

B. Sine illius venire, videbis quid respondeat.

Let him come, you shall see what he can answer.

A. Imò,

A. Imò, videat quid respondeat præceptor.

Nay, let him see what he can answer to the Master.

C O L L. XVII.

A. Quando expectas reditum patris?

When do you expect the Return of your Father?

B. Ad octavum diem hinc.

At the eighth Day from hence.

A. Quis scis diem?

How know you the Day?

B. Pater ipsi scripsit ad me.

My Father himself wrote to me.

A. Adventus ejus, ut spero, ditabit te.

His coming, as I hope, will enrich you.

B. Ero ditior Cræso, si venerit bene nummatus.

I shall be richer than Cræsus, if he come well moneyed.

A. Reddes mihi mutuum tunc?

Will you return me the loan then?

B. Ne dubites, quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam.

Do not doubt, but if you have need of more, I will not only restore the loan, but also will return the Favour.

A. Quomodo?

How?

B. Dabo mutuum pecuniam vicissim.

I will lend you Money in my turn.

A. Nihil opus erit, ut spero.

There will be no need, as I hope.

B. At nescis quid possit accidere.

But you know not what may happen.

A. Ago tibi gratias: saluta patrem, ubi redierit, meo nomine.

I thank you: salute your Father, when he shall return, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

COLL. XVIII.

A. Cur rides solus?

B. Quid refert tuâ?

A. Quia fortasse rides
me.

B. Unde oritur ista suspi-
cio?

A. Quia es malus.

B. Omnes fumus mali
quidem, at ego non sum pe-
jor te. Nemo ridet igitur,
nisi irrideat aliquem?

A. Non intelligo sic, sed
qui ridet solus, ut audi-
vi sæpe, aut est stultus, aut
cogitat aliquid mali.

B. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuè vera;
tamen accipio admonitionem
in bonam partem, et mo-
neo te vicissim, ut caveas
esse suspiciosus, nam mors
est aptissima timidis et suspi-
ciosis, ut est in nostro morali
carmine.

A. Memini, boni consulo
tuam admonitionem.

Why do you laugh alone?
What does that concern
you?

Because perhaps you laugh
at me.

Whence arises that Sus-
picion?

Because you are wicked.

We are all wicked indeed,
but I am not worse than you.
Does no body laugh then,
unless he laugh at some-
body?

I do not mean so, but
he that laughs alone, as I
have heard often, either is
a Fool, or thinks some Mis-
chief.

I know not whose Say-
ing that may be, but whose-
soever it be, it is not always
true; yet I take your Admo-
nition in good part, and I
admonish you in my turn,
that you would beware of
being suspicious, for Death
is fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.

I remember, I take in good
Part your Admonition.

C O L L. XIX.

A. Quantum *pen-
habes?*

B. Assen cum femisse;
quantum habes tu?

A. Non tantum.

B. Quantum igitur?

A. Unicum assen.

B. Vis dare mutuo mihi?

A. Est mihi opus.

B. In quem usum?

A. Ad emendam char-
tam.

B. Reddam tibi hodie.

A. Addendum fuit, Deo
juvante.

B. Sic *præceptor* docet
ex verbo Dei, sed non possum
assuefcere.

A. Fac *assuefcas.*

B. Quomodo id fiet?

A. Si cogites sæpe nos sic
pendere à Deo, ut possimus,
nihil sine ejus auxilio.

B. Das mihi bonum con-
silium.

A. Quale *velim* dari
mibi.

B. Sed ut redeamus ad
propositum, dabis mutuo mihi
istum assen?

How much Money have
you?

A Penny with a halfpen-
ny; How much have you?

Not so much.

How much then?

One Penny.

Will you lend it me?

I have need of it.

For what Use?

To buy Paper.

I will return it to you to
Day.

You should have added,
God helping.

So the Master teaches
out of the Word of God,
but I cannot use myself to
it.

See you do use yourself to
it.

How shall that be done?

If you consider often that
we so depend upon God,
that we can do nothing with-
out his Help.

You give me good Coun-
sel.

Such as I would have
given me.

But that we may return
to our Purpose, will you len
me that Penny?

A. M.

itud.

A. Miror te petere mutuo à me, qui habes plus quam ego.

B. Est quidam scholasticus transiens hanc qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quaeso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give it you?

She will not delay, when I shall shew her the Book.

COLL. XX.

A. Acepi pecuniam à patre hodie, si fortè tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tuâ liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credò paucissimos, tamen tu provocasti me saepe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Ma

B. Illa fuerunt adeò parua, ut non sint digna commemoratione.

A. Non est paruum beneficium quid profectum est ab optimâ voluntate.

B. Utinam expenderemus tam beneficia Dei erga nos, quàm solemus hominum.

A. Ille faxit, ut exercemus nos in eâ cogitatione, et sæpius, et diligentius.

B. Illud profectò est necessarium, si volumus experiri ejus benignitatem sæpius erga nos.

Those were so small, that they are not worth mentioning.

It is not a small Kindness which proceeded from a very good will.

I wish we would consider, as well the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both oftener, and more diligently.

That truly is necessary, if we would experience his Kindness oftener towards us.

C O L L. XXI.

A. Quid sibi vult, quòd absueris hâc totâ hebdomade?

B. Oportuit me manere domi.

A. Quomobrem?

B. Ut adessem matri, quæ ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei sæpius.

A. Quid legebas?

B. Aliquid ex sacris literis.

What means it that you have been absent this whole Week?

I was obliged to stay at home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Illud

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus mi-
nistrabam illi cum ancillâ.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, no-
mine matris.

A. Agnosco manum ejus,
quia attulisti mihi sæpe ab
illo.

B. Licetne igitur redire
in mea in sedem?

A. Quidni liceat, cum
satisfeceris mihi?

B. Ago tibi gratias, præ-
ceptor.

That was a holy and
laudable Service; I wish all
People did so study the Word
of God. But what; did
you do nothing else?

As often as it was need-
ful, I ministered to her with
the Maid.

Are these things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the Name of
my Mother.

I know his Hand, because
you have often brought me
from him.

May I therefore return
into my Seat?

Why may you not, seeing
you have satisfied me?

I give you Thanks, Mas-
ter.

COLL. XXII.

A. Salve, præceptor.

B. Venis auspiciatò, quid
nuncias.

A. Meus pater orat te
ut eamus unâ in nostros
hortos suburbanos animi
causâ.

B. Serenitas cæli invitat
vos ad eam rem, et nunc
sumus feriati. Sed quid

God save you, Master.

You come luckily, what
News do you bring?

My Father begs of you
that we may go together into
our Gardens in the Suburbs
for our Recreation.

The Serenity of the
Weather invites you to that
Thing, and now we keep
Holi-

vide
adsp.

A
arbo

item
baru

B
jucu

A
Dei

B
lere

A
in m

B
muta

tior
sum

pate

A
ribu

B
lutes

A
hoc i

A
rit s

inep

quem

sæpe
yapu

videbimus illic jucundum
aspectu?

A. Varias et pulchras
arbores cum fructibus suis,
item miram varietatem her-
barum et florum.

B. Est nihil hoc tempore
jucundius illis rebus.

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus extol-
lere assiduis laudibus.

A. Sed versor ne sumus
in morâ patri.

B. Expecta paulisper, dum
muto togam, ut sim expedi-
tior ad ambulandum. Jam
sum paratus, eamus, sed estne
pater domi?

A. Expectat nos præ fo-
ribus.

B. Bene est, vide ut sa-
lutes eum decenter.

A. Admoniti sumus de
hoc à te sæpius.

Holiday. But what shall we
see there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of Herbs
and Flowers.

There is nothing at this
Time more pleasant than
those things.

That is the Bounty of God
towards us.

Which we ought to extol
with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the Door.

It is well, see that you
salute him decently.

We have been admonish-
ed of this by you often.

C O L L. XXII.

A. Tuus frater aut gar-
rit semper in concione, aut
ineptit, aut incitat al-
quem; ex quo fit, ut sit
sæpe notandus, ac deinde
vapulet.

Your Brother either prates
always during Sermon, or
plays the fool, or provokes
somebody; from whence it
comes to pass, that he is of-
ten to be set down, and then
is whipped.

B. Quid

B. Quid vis faciam?

What will you that I should do?

A. Cur non mones sæpe?

Why do not you admonish him often?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quod me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem; nosti cætera.

So you will use Cato's Precept, when you admonish any one; you know the rest.

B. Sed oro te, mi Abraham, ut quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

A. Nunquam esset finis, adeo frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiores, quum peccaverit deo, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem; facies igitur quod rogo?

So I hope, indeed: will you do then what I ask?

A. Ego vero, ac lubens.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpellum* ut volebas nuper?

B. Non emi.

A. Quid *obstitit*? nam dixeras *mibi* te empturum *hodie*.

B. Dixeram *quidem*, sed *postea* venit *mibi* in *mentem*, præstare ut expectem *mercatum* futurum *proxime* in *hâc* ipsâ *urbe*.

A. Quid *lucri* facies *inde*?

B. Et emam *minoris*, et *melioris* notæ, nempe *ex officinis* *Germaniæ*.

A. Quis dedit tibi *istud* *consilium*?

B. Noster *Hieronymus*.

A. Fecit *bene*, nam debemus dare *bonum* *consilium* *semper* *amicis*.

B. Tantumne *amicis* *igitur*?

A. Imò et *inimicis* *favor*; quia *Christus*, noster *timus* *præceptor*, *jubet* *sic*.

B. Utinam *conseruemus* *us* *doctrinam* *bene* *infixam* *memoriæ*, ac *sequamur* *eam* *perpetuò*.

Have you bought a *Pen-knife* as you wanted lately?

I have not bought one.

What hindered? for you told me you would buy one to Day.

I told you indeed, but afterwards it came into my Mind, that it would be better to wait till the Fair that is to be next in this very City.

What Gain will you make from thence?

I shall both buy it for less, and of a better Mark, to wit, from the Shops of Germany.

Who gave you that Advice?

Our Jerom.

He did well, for we ought to give good Advice always to our Friends.

Only to our Friends then?

Yes and to our Enemies I confess, because Christ, our best Master, bids us do so.

I wish we may keep his Doctrine well fixed in our Memory, and that we may follow it perpetually.

A. Ille

A. Ille Spiritus bonus
faxit, cujus unius instinctu
animi nostri accenduntur ad
agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose only
Instinct our Minds are in-
flamed to do well.

Your pray well.

COLL. XXV.

A. Præceptor, *visne dare*
premiolum?

B. Quamobrem?

A. Causâ *victoriae.*

B. Ubi *sunt* tui com-
paraes?

A. Hic *sunt* Hugo et
Audax.

B. Heus *nomenclator!*
suntne hi victores hâc heb-
domade?

A. Habent *paucissimas*
notas omnium.

B. Ergo *sunt* victores:
quid aliud quæro ex te?
Quod præmium petitis igi-
tur?

A. Quod *placuerit* tibi.

B. Quo jure *debeo?*

A. Ex *promisso.*

B. Dicitis *æquum;* nam
quicquid est rectè promissum
debet præstari.

A. Sic *didicimus* ex te.

Master, *will you give the*
a little Reward?

What for?

On the Account of *Victo-*
tory.

Where *are* your Fel-
lows?

Here *are* Hugh and
Audax.

Ho Monitor! *are these*
Victors this Week?

They have *the fewest*
Marks of all.

Then *they are* Victors;
what else do I ask of thee?
What Reward do you desire
then?

What *shall please* you.

By what right *do I owe?*

By *promise.*

You say *fair;* for *what-*
soever is rightly promised
ought to be performed.

So *we have learnt* of you.

B. Ecce vobis pennæ
singulæ ad scribendum, ac
ne putetis esse vulgares,
sunt ex earum genere, quæ
appellantur vulgò Hollan-
dicæ.

A. Agimus tibi gratias,
præceptor.

B. Quin potius agite gra-
tias Deo, auctori omnium
bonorum, qui dat prosperos
successus studiis vestris; vos
autem pergite diligenter in
studio literarum.

A. Dabimus operam,
quantum Deus juvabit nos.

B. Omnia nostra sunt
vana sine ejus ope.

See here for you Pens a-
piece to write with, and that
you may not think them to
be common ones, they are of
that Kind, which are called
vulgarly Holland Pens.

We give you Thanks,
Master.

But rather give Thanks
to God, the Author of all
good Things, who gives
prosperous Success to your
Studies; and do you go on
diligently in the Study of
Letters.

We will do our Endea-
vour, as much as God shall
help us.

All our doings are vain
without his Help.

C O L L. XXVI.

A. Quando es profectu-
rus domum?

B. Cras, Deo juvante.

A. Quis jussit?

B. Pater.

A. Sed quando jussit?

B. Scripsit ad me supe-
riore hebdomade.

A. Quo die accepisti, li-
teras?

B. Die Veneris.

When are you to go
home?

To morrow, God help-
ing.

Who ordered?

My Father.

But when did he order?

He writ to me the last
Week.

Upon what Day did you
receive his Letters?

Upon Friday.

A. Quid

A. Quid literæ continebant præterea?

B. Omnes rectè valere, et initium vindemiæ fore proximâ hebdomade.

A. O fortunatum puerum qui prosperas vindematum!

B. Vis dicam patri meo, ut accersat te?

A. Quàm acceptum faceres mihi!

B. Sed vereor ut velit.

A. Imò, gaudebit tum propter nostram conjunctionem, tum quòd colloquendo Latine exercebimus nos et conferemus unà interdum de studio.

B. Oh! exilio gaudio.

A. Amabo te cura id, mi animule.

B. Senties; interim precemur Deum, ut vertat nostrâ facta et consilia in gloriam sui nominis.

A. Mones bene, et certe expedit facere ita.

What did his Letters contain besides?

That all are well, and that the Beginning of the Vintage will be next Week.

O fortunate Boy who hastenest to the Vintage!

Will you that I tell my Father, that he may send for you?

How acceptable a Thing you would do to me!

But I am afraid he will not.

Nay, he will be glad both for our Acquaintance, and also because by talking together in Latin we shall exercise ourselves, and shall confer together sometimes about our Study.

O! I leap for joy.

I pray you take care of that, my little Soul.

You shall find; in the mean time let us pray to God, that he would turn our Actions and Counsels to the Glory of his Name.

You advise well, and certainly it is expedient to do so.

C O L L. XXVII.

A. Habesne duas aut tres pennas?

B. Habeo tantum duas.

A. Da commodatò mihi unam.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse aliquando rogabis me aliquid frustra.

B. Atqui Christus jubet nos compensare malum bono.

A. Nondum didici illud.

B. Sed oportet te discere, si cupis esse discipulus Christi.

A. Quid cupio magis?

B. Disce igitur imitari magistrum.

A. Discam progressu temporis.

B. Præstaret incipere nunc.

A. Urges me nimis, nondum complevi octavum annum, ut mater ait.

B. Est semper tempus agendi bene; sed interim ne succenscas mihi, quaeso, jocabar enim,

C

Have you two or three Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Lest you should abuse it.

Remember, perhaps sometime you will ask me something in vain.

But Christ bids us compensate Evil with Good.

I have not yet learnt that.

But it behoves you to learn it, if you desire to be the Disciple of Christ.

What do I desire more?

Learn then to imitate your Master.

I shall learn in process of Time.

It would be better to begin now.

You urge me too much, I have not yet completed the eighth Year, as my Mother says.

It is always time to do well; but in the mean time be not angry with me, I pray, for I jested, that

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Habeo tibi maximas gratias.

that I might invite you to talk a little while we are at Leisure, look here's a Pen for you, and that not at all the worst.

I will give it you again presently, when I shall have written out something.

Do not give it me again.

What shall I do then?

Whatever you will, for it is given you as a Gift by me.

I give you very great Thanks.

C O L L. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fides cuilibet mercatori.

B. Quid facerem?

Whence return you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. De-

A. Debuiſti adhibere aliquem peritum, qui diligenter optimum tibi.

B. Hic erravi fateor, ſed hoc conſolatur me, quòd mercator habetur bonus vir, utpote evangelicæ profeſſionis.

A. Quafi ſint nulli fallaces ejusmodi.

B. Puto eſſe plurimos. Sed omittamus hæc, et experiamur potius ſcalpellum.

A. Experientia docebit nos.

B. Accipe et tenta, obſecro; nam non probavi niſi leviffimè, idque inter emendandum.

A. Papæ! quis docuit te eligere tam prudenter?

B. Rogas? non meminifſi præceptorem dicere nobis tam sæpe, eſſe Deum ſolum, qui docet bona?

A. Profectò docuit te optimè hic.

A. Ago illi gratias ex animo; et precor ut doceat me parere ſuæ voluntati ſemper.

You ſhould have got ſome ſkilful Perſon, who might have choſen the beſt for you.

Here I erred I confeſs, but this comforts me, that the Tradeſman is accounted a good Man, as being of the Evangelick Profeſſion.

As though there were no Knaves of that Sort.

I think there are many. But let us omit theſe Things, and try rather the Penknife.

Experience will teach us.

Take and try it, I pray; for I have not tried it unleſs very ſlightly, and that at buying.

Strange! who taught you to chooſe ſo prudently?

Do you aſk? do not you remember that the Maſter tells us ſo often, that it is God alone who teacheth good Things?

Truly he taught you very well here.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor
idem; nec solum nobis, sed
omnibus piis.

A. Facis ut decet pium
puerum.

B. Sed estne tempus ut
conferamus nos in audito-
rium?

A. Sic est, sume libros,
et eamus unâ.

I too pray the same; not
only for us, but for all the
Godly.

You do as becomes a
pious Boy.

But is it not Time that
we betake ourselves into the
Auditory?

So it is, take your Books,
and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir-
gilium in duos dies, si potest
feri, nullo incommodo tuo.

B. Profecto non possum.

A. Cur non?

B. Quia Gerardus, qui
accepit commodatò nuper à
me, opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum hominem!

B. Tantùmne ingratum?

A. Imo verò, et ingra-
tum et malum. Sed potuitne
oppignorare rem tuam te in-
consulto?

Lend me Virgil for two
Days, if it may be done, with
no Inconveniency to you.

Truly I cannot.

Why not?

Because Gerard, who bor-
rowed it lately of me, has put
it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he
pawn it?

For three Pence, as he says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungratefu
and wicked. But could he
pawn your Thing without
consulting you?

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quàm committere ut miser vapulet..

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum penuniam à patre brevè.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probè, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see done.

Yet he ought not.

You have touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

Whence should he return it?

He says that he is about to receive Money from his Father shortly.

What if he should deceive you?

It may be done, but yet I will wait some Days what may be, and then I will take Advice.

Nothing is safer than good Advice.

You remember well, for so the Master hath dictated to us; but would you any thing else?

That it may be well to you.

And very well to you.

C O L L. XXX.

A. Quis *novus* deauratus
liber *est* iste, quem ostentas
tam magnificè?

B. Terentius.

A. Ubi *fuit* impressus?

B. Lutetiæ.

A. Quis *dedit* eum tibi?

B. Emi *meâ* pecuniâ.

A. Unde *nactus* es pecu-
niam?

B. Quæris *istud* stultè,
quasi ego *furatus* sum.

A. Absit à me cogitare
istud. Sed *rogabam* animi
causâ.

B. Nec ego *reprehendi*
dictum tuum *seriò*; sed *sole-*
mus *jocari* eo modo cum fami-
liaribus.

A. Nihil *prohibet* *jocari*,
modo Deus *ne* *offendatur*. Sed
age *revertamur* *ad* *proposi-*
tum; de quo *emisti* *istum*
Terentium?

B. De Clemente.

A. Illone *circumforaneo*
bibliopolâ?

B. Maximè.

A. Quanti *constitit*?

B. Decem *assibus*.

What *new* gilt Book is
that, which you shew so
proudly?

Terence.

Where *was* it printed?

At Paris.

Who *gave* it you?

I bought it *with* my own
Money.

Whence *got* you Money?

You ask *that* foolishly, as
though I had *stolen* it.

Far be it *from* me to think
that. But I *asked* for my
Pleasure's sake.

Nor did I *blame* your Say-
ing *in* earnest; but *we* *use*
to *jest* *after* *that* Manner
with our Acquaintance.

Nothing *hinders* to *jest*,
provided God *be* not *offended*.
But *come* let us *return* to our
Purpose; of whom *did* you
buy that Terence?

Of Clement.

Of that peddling book-
seller?

Yes.

How much *cost* it?

Ten Pence.

A. Nihilne

A. Nihilne ampliùs?

B. Nihil omnino.

A. Profectò pretium est
vile satis, præsertim cùm sit
auratus, et adèd eleganter
compactus; erantne alii co-
dices similes?

B. Duo vel tres.

A. Deduc me, quæso, ad
illum.

B. Eamus.

Nothing more?

Nothing at all.

Truly the price is cheap
enough, especially since it
is gilt, and so finely bound;
were there other Books like
it?

Two or three.

Lead me, I pray, to him.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber
tuus?

B. Ostende mihi.

A. Agnosco meum; ubi
invenisti?

B. In Scholâ.

A. Ago tibi gratias quòd
collegeris eum.

B. Atque nunc esses no-
tandus, si vellem agere tecum
summo jure.

A. Quid ita?

B. Nescis nostras scholasti-
cas leges?

A. Ipsæ leges cupiunt
regi jure.

B. Quo jure nostræ leges
reguntur?

A. Æquitate et præcep-
toris arbitrio, qui condidit
eas nobis privatim.

Is not this Book yours?

Shew it me.

I know it to be mine;
where found you it?

In the School.

I give you Thanks that
you took it up.

But now you would be to
be set down, if I had a mind
to deal with you in strict
Law.

Why so?

Do not you know our
School Laws?

The very Laws desire to
be ruled by Right.

By what Right are our
Laws governed?

By Equity and the Mas-
ter's Pleasure, who made
them for us privately.

Præterea, non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.

B. Ego expertus sum sapius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss through Negligence, or Forgetfulness.

I have found it often so; but however you offend, your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger,

I am silent.

But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.

Well I will conceal it.

You will do well.

But hark you, remember to return like for like.

I will remember.

COLL. XXXII.

A. Quando repetes scholam?

B. Nescio.

A. Cur non admones patrem de eâ re?

B. Quid putas me curare?

A. Parum admodum, ut credo.

B. Profecto dicis verum.

When will you go again to School?

I know not.

Why do you not put your Father in mind of that Thing?

What do you think I care?

Very little, as I believe.

Indeed you say true.

A. Est

A. Est signi satis te non amare literas.

B. Scio legere, scribere, loqui Latine mediocriter, quid opus est mihi tantâ scientiâ? Scio plura quàm tres papistici sacerdotes.

A. O miserum adolescentem! ficcine contemnis rem inæstimabilem?

B. Unde videor miseri tibi?

A. Amice! feci tibi nullum injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quòd contemnis id quod parit felicitatem.

B. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

A. Imò ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent nisi iis qui abutuntur. Verum est nulla possessio pretiosior quàm virtus et cognitio honestarum rerum.

B. Vis concionari igitur, ut video.

It is sign enough that you do not love Learning.

I know to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you contemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay these Things have been Destruction to many, altho' Riches are the Gift of God, and do no Hurt unless to those who abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

A. Utinam audivisses *divinas conciones diligenter.*

B. Hem obtundis me, *nunquid vis?*

A. Ut Deus det tibi *bonam mentem.*

B. Fortasse est tibi magis *opus eâ quàm mihi.*

A. Vale.

I wish you had heard *godly Sermons diligently.*

Oh you *deafen* me, would you any *Thing?*

That God would give you a good *Mind.*

Perhaps you have more need of that than I.

Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis, *tu es semper ferè otiosus, aut garris aut ineptis.*

B. Quid vis faciam?

A. Stude diligenter.

B. Cur mones me istud?

A. Pro meo amore in te, *tuâque utilitate.*

B. Mones frustra.

A. Quid ita?

B. Quia animus non est *in litteris.*

A. Quid velles ergo?

B. Discere aliquam artem *optam ingenio meo.*

A. Jamne cogitasti *quænam ars placeat tibi potissimum?*

B. Jampridem.

I wonder *what* you mean, you are *always* almost idle, you either prate or play the Fool.

What would you that I should do?

Study *diligently.*

Why do you admonish me to that?

Out of my love to you, and for your own Good.

You admonish in *vain.*

Why so?

Because my Mind is not for *Learning.*

What would you then?

Learn some Trade *suitable* to my Genius.

Have considered already *what Trade* may please you best?

Long since.

A. Cur

A. Cur ergo non admones
patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur
mibi.

A. Roga præceptorem ut
dicat illi.

B. Imò oro te, dic præ-
ceptori meis verbis, nam ve-
recundia prohibet me. Facies
quod rogo?

A. Faciam certè, idque
libentissimè; nam tædet me
valde videre te adeò remis-
sum.

B. Quàm gratum feceris
mihî!

A. Sed præceptor vocabit
te.

B. Quid tum? occasio
oblata reddet me audacem
ad aperiendam meam mentem
liberè.

A. Judicas rectè.

B. Fac tu igitur, memi-
neris tui promissi, deinde re-
nuncia quid ille responderit.

A. Alioquin essem inutilis
nuncius tibi.

Why then do not you ac-
quaint your Father?

I never durst.

Why not?

I am afraid lest he should
be angry with me.

Ask the Master that he
may tell him.

Nay I beseech you, tell
the Master in my Words, for
Bashfulness hinders me. Will
you do what I ask?

I will do it certainly, and
that very willingly; for it
troubles me very much to see
you so careless.

O how acceptable a
Thing will you do me!

But the Master will call
you.

What then? an Occasion
offered will make me bold to
open my Mind freely.

You judge rightly.

See you then, that you be
mindful of your Promise,
afterwards report what he
shall have answered.

Otherwise I shall be an
useless Messenger to you.

C O L L. XXXIV.

A. Euge, *audi vi* sororem tuam *nupfisse*.

B. Audisti *verum*.

A. Quis *est* maritus ejus?

B. Quidam *civis* Lugdunensis, *progenitus* honestis parentibus.

A. Estne *dives*?

B. Sic *habetur*, sed tamen meus pater *facit* hæc *longè* pluris: *Primum*, quòd sit bene moratus *adolescens*; deinde, quòd sit non solum doctissimus, sed etiam *aman-*
tissimus bonarum *literarum*; denique, quòd sit *verus* cultor Dei, et summus observator *Christianæ* religionis.

A. Narras *mibi* egregios *titulos* adolescentis. O *felicem* sororem!

B. Dixeris *felicem* sanè, *haud* abs re, *siquidem* sic agnoscat illud bonum *perpetuò*, ut meminerit semper *profectum* esse ex bonitate Dei, atque ob id agat ei *immortales* gratias.

O Brave, *I have heard* that your Sister *is married*.

You have heard *true*.

Who *is* her Husband?

A certain *Citizen* of Lyons, *born* of honourable Parents.

Is he *rich*?

So *he is* accounted, but yet my Father *makes* these Things of far more value: *First*, that *he is* a well moraled young Man; then *that* he is *not only* very learned, but also a very great Lover of Learning; lastly, *that* he is a true Worshipper of God, and a very great Observer of the *Christian* Religion.

You give *me* an excellent Character of the young Man. O happy Sister!

You may call her *happy* indeed, *not* without Reason, *if* she so acknowledge *that* Blessing continually, *that* she may always remember it to have proceeded from the Goodness of God, and for this should give to him *immortal* Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me aliò, ergo vale.

B. Vale tu quoque, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

I believe *she* will do that.

So I hope indeed, for *so* *she* has been instructed by her Parents in the Christian Doctrine.

But now domestic Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

C O L L. XXXV.

A. Quot annos natus es?

How many Years old are you?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

Thirteen, as I have heard from my Mother. How many Years old are you?

A. Non tot.

Not so many.

B. Quot igitur?

How many then?

A. Duodecim.

Twelve.

B. Sed quotum annum agit frater?

But what year is your Brother going on?

A. Octavum.

The Eighth.

B. Quid ais? loquitur Latine.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus *semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latine, effert nihil Anglicum nisi causâ declarandi aliquid; quinetiam non audemus alloqui patrem nisi Latine.*

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre *idque* certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ?

A. Loquimur rarò cum familiâ, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latine.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accuratè.

Why do you wonder? we have *always* at home a Master both learned and diligent, who teacheth us *always* to talk Latin, utters nothing English, unless for the sake of explaining something; moreover, we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any Time Need requires that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè laus et honor
ejus rei debetur cœlesti patri
unico.

A. Sed quid agimus? jam
audio catalogum recitari.

B. Festinemus igitur.

Certainly the Praise and
Honour of that thing is due to
our heavenly Father only.

But what do we? now I
hear the Bill calling over.

Let us hasten then.

C O L L. XXXVI.

A. Venitne pater ad mer-
catum?

B. Convenit me hodie
manè cùm surgerem è lecto.

A. Petisti nihil ab eo?

B. Imò, pecuniam.

A. Et dedit tibi?

B. In præsentia.

A. Quantum obsecro?

B. Viginti asses.

A. Papæ! viginti asses,
quî fit ut audeat committere
tantum pecuniæ tibi?

B. Quia novit me esse fru-
gi dispensatorem, siquidem
semper reddo illi rationem us-
que ad teruncium.

A. Sed impetravisti ægrè
fortasse?

B. Imò facillimè, atque
cum gratiâ.

Is your Father come to the
Market?

He came to me to Day
Morning when I was rising
out of Bed.

Did you ask nothing of
him?

Yes, Money.

And did he give to you?

Instantly.

How much I pray?

Twenty Pence.

O strange! twenty Pence,
how comes it to pass that he
dare trust so much Money to
you?

Because he knows me to be
a good Husband, since I al-
ways give him an Account
even to a Farthing.

But you got it difficultly
perhaps?

Nay, very easily, and with
a good Will.

A. Q!

A. O mitem parentem!

B. Certè *mitissimum*.

A. Sed *ut redeamus ad rem*, quid facies istâ pecuniâ?

B. Emam *libros*, et alia necessaria *mibi*.

A. Potesne dare mutuo mihi aliquid?

B. Possun modo eges.

A. Nisi egerem, non peterem.

B. Quantum vis accipere à me?

A. Quinque *asses*.

B. Accipe.

A. O verum *amicum*!

B. Non est *verus amicus* qui non iuvat *amicum* in tempore, *sed* habet unde iuvet.

A. Certus *amicus*, ut est in proverbio, cernitur in incertâ re.

B. Quando reddes mutuum?

A. Ubi primum *pater* venerit in hanc urbem.

B. Quando speres venturum?

A. In mercatu proximo, nempe, ad octavum diem Octobris.

O mild Father!

Certainly *very mild*.

But *that* we may return to the *Matter*, what will you do with that *Money*?

I will buy *Books* and other *Things* necessary for me.

Can you lend me some?

I can if you want.

Unless I wanted, I should not ask.

How much will you have of me?

Five *Pence*.

Take them.

O true *Friend*!

He is not a *true Friend* who does not help his *Friend* in *Time*, if he has whence he may help him.

A sure *Friend*, as it is in the *Proverb*, is seen in a doubtful *Matter*.

When will you return the *Loan*?

As soon as my *Father* shall come into this *City*.

When may you hope him to come?

On the next *Market*, to wit, on the Eighth Day of *October*.

C O L L. XXXVII.

A. Nescis *vetitum esse loqui submisſe* inter nos?

Do not you know *that it is forbidden to speak low among ourselves?*

B. Quidni ſcirem, *cum præceptor inculcet nobis cauſas ejus rei tam ſæpe?*

Why ſhould I not know, *when the Maſter inculcates upon us the Cauſes of this Thing ſo often?*

A. Cur igitur faciebas *contrà modò?*

Why then did you do *the Contrary* juſt now?

B. Quia *Iſaacus* cæperat *alloqui me.*

Be cauſe *Iſaac* began to ſpeak to me.

A. Quid *tum?* debuisti *admonere illum, non imitari.*

What then? you ought to *admoniſh him, not to imitate him.*

B. Debui, *ſed tunc non venit mihi in mentem.*

I ought, *but then it did not come into my mind.*

A. Sed *interim* es *notandus.*

But *in the mean time* you are to be ſet down.

B. Minimè *verò, niſi vis eſſe ſeverior ipſo præceptore.*

No indeed, *unleſs you will be ſeverer than the Maſter himſelf.*

A. Dic *mihi cauſam.*

Tell me the Reaſon.

B. Quia *præceptor* vetat *quempiam* notari, *qui ſponte agno-verit delictum, modò ne ſit tale factum quod interdicitur ſit verbo Dei.*

Be cauſe *the Maſter* forbids *any one* to be ſet down, *who voluntarily ſhall acknowledge his Fault, provided it be not ſuch a Fact as is forbidden by the Word of God.*

A. Nonne *præceptum eſt à Deo ut obediamus parentibus?*

Is it not commanded by *God* that *we ſhould obey our Parents?*

B. Illud eſt *quintum præceptum decalogi.*

That is the *Fifth Commandment* of the Decalogue.

A. At-

A. Atqui, *ut habemus in catechismo*, istud *præceptum* patet *latius*; nam *sub nomine parentum* complectitur *præceptores*, *magistratus*, et denique *omnes* quibus *Deus* subjecit *nos*.

B. Equidem *non nego* esse vera *quæ* narras, *sed* malo *consulere* *præceptorem*, *quàm* *disputare tecum*, alioquin *induceres* me in *majus malum*, quod *est* vitium *contentionis*, multò *magis* vitium à *præceptore*.

A. Dicis *æquum*, *memineris igitur* admonere *præceptorem*.

B. Ne *putes* me *oblitum*, *præsertim* *cùm* *mea res* *agatur*.

But, *as we have it in our Catechism*, that *Commandment* extends *farther*; for under the *Name of Parents* it comprehends *Masters*, *Magistrates*, and finally *all* to whom *God* hath subjected *us*.

Truly, *I do not deny* those Things to be true *which* you say, *but* I had rather *consult* the *Master*, than *dispute with* you; otherwise you would lead me into a *greater Evil*, which is the *Vice of Contention*, much *more* forbidden by the *Master*.

You say *just*, remember then to put the *Master* in mind.

Do not think *that* I will forget, *especially* when *my* *own* *affair* is in *agitation*.

C O L L. XXXVIII.

A. Heus *puer*!

B. Hem, *præceptor*, quid *vis*?

A. Pone *libros*, *studuisti satis* *toto die*; para *te*, ut *eamus* *ambulatam*.

Soho, *Boy*!

Anon, *Master*, what *would* you?

Lay by your *Books*, you have studied *enough* *all Day*; prepare *yourself*, that *we* may go-a walking.

B. Nonne

B. Nonne præstaret à
scenâ?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
eam sententiam.

B. Cùm Socrates ambu-
aret contentiùs usque ad
vesperem, interrogatus qua-
re faceret id, respondit, jè
obsonare famem ambulan-
do, quò cœnaret meliùs.

A. Meministi probè, quis
est auctor?

B. Cicero; sed quò pro-
libimus, præceptor?

A. Extra urbem.

B. Mutabône calceos?

A. Muta, ne conspergas
istos novos pulvere; fume
tiam umbrellam, ne ardor
solis infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prodeas-
nus.

B. Vocabône unum co-
nitem aut alterum ex vici-
niâ?

A. Admones rectè, sic
nim deambulatio erit ju-
undior, nam conferetis ser-
mones inter vos per viam,
et colludetis alicubi sub
ambrâ.

Were it not better after
Supper?

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socrates
to that purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got him-
self a Stomach by walking,
that he might sup the better.

You have remembered
well, who is the Author?

Cicero; but whither
shall we go, Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle these new ones
with Dust; take likewise
your Shade, lest the Heat of
the Sun tan your Face for
you.

I am here ready now.

Now truly let us go out.

Shall I call one Compa-
nion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be plea-
santer, for you will hold
Discourse between yourselves
by the way, and will
play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

B. Expectabis nos illic igitur?

A. Certò.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audistine?

B. Audivi, præceptor.

So also a Stomach to our Meat will be gotten.

I will go before with a slow Pace; when you shall have found Companions, do you follow me through the Water Gate.

Will you stay for us there then?

Certainly.

What if I shall find no Companions?

Nevertheless follow me, did you hear?

I did hear, Master.

COLL. XXXIX.

A. Cur absuisti hodie manè?

B. Eram occupatus.

A. In quo negotio?

B. In scribendis literis ad matrem.

A. Quid opus erat scribere illi?

B. Quia scripserat ad me.

A. Rescripisti ergo?

B. Loqueris propriè.

A. Unde misit tibi literas?

B. Rure, nempe, ex villâ nostrâ.

A. Quando profecta est rus?

Why were you absent to day Morning?

I was busy.

In what Business?

In writing Letters to my Mother.

What Need was there to write to her?

Because she had written to me.

You wrote back then?

You speak properly.

Whence did she send you the Letter?

From the Country, to wit, from our Country-house.

When did she go into the Country?

B. Su-

B.
A.
B.
negoti
A.
B.
opus
miam
A.
B.
stud
A.
bus p
adhib
B.
A.
dictav
B.
A.
ut pa
ad re
tero d
B.
rectè.
A.
propo
villici
rustic
B.
licum,
cillas.
A.
operâ

B. Superiore hebdomade.

A. Quid agit ruri?

B. Curat nostra rustica negotia.

A. Quid potissimum?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

A. Agit prudenter.

B. Quomodo probabis istud?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

B. Quis docuit te istud?

A. Quidam pædagogus dictavit à Cicerone.

B. Quâ occasione?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

B. Profectò admonebat rectè.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

B. Imo, habemus et villicum, et famulos, et ancillas.

A. Quid opus est igitur operâ tuæ matris?

Last Week.

What doth she do in the Country?

She takes care of our Country Business.

What chiefly?

She prepares those Things which are needful to the next Vintage.

She does prudently.

How will you prove that?

For in all Things a diligent Preparation is to be used.

Who taught you that?

A certain Master dictated it out of Cicero.

Upon what Occasion?

When he admonished me, that I should prepare myself diligently to say my Task the next Day.

Truly he admonished well.

But let us return to the Purpose; have you not a Bailiff to take care of your Country Business?

Yes, we have both a Bailiff, and Men Servants, and Maidens.

What Need is there then of the Assistance of your Mother?

B. Quòd

B. Quòd novit meliùs
providere omnibus rebus
quàm isti imperiti ruricolæ.

A. Nihilne ampliùs?

B. Sine me finire propo-
situm.

A. Putabam te absol-
visse.

B. Etiam, ut audiavi ex
patre, præcipua cura do-
mini requiritur in admini-
strandâ re familiari.

A. Ergo tuus pater de-
beret esse potius ad villam.

B. Non potest.

A. Quid prohibet?

B. Quia est totus occu-
patus in suâ arte.

A. Caput majorem fruc-
tum ex eâ re, ut opinor.

B. Quis dubitat?

A. Inde fit ut relinquat
curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater
revertetur?

B. Vix ante vindemiam
perfectam.

A. Nonne tu ibis vin-
demiatum?

Because *she* knows better
to provide for all Things
than those unskilful Coun-
trymen.

Nothing more?

Suffer me to finish my
Purpose.

I thought you had done.

Moreover, as I have
heard of my Father, the
chief Care of a Master is
required in managing his
Estate.

Then your Father ought
to be rather at the Coun-
try-house.

He cannot.

What hinders?

Because he is wholly em-
ployed in his Trade.

He gets greater Profit
from that Thing, as I suppose.

Who doubts?

Thence it is that he
leaves the Care of his Do-
mestick Affairs to his Wife.

It is just so.

But when will your Mo-
ther return?

Hardly before the Vin-
tage be finished.

Will not you go to ga-
ther Grapes?

B. Accersar

B. Accersar brevè à matre, ut spero. Sed, *quæso* te, quid cogitamus? Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for *shortly* by my Mother, as I hope. But, *I pray* you, *what* do we think of? Now all run into the School.

The Thing is well, *let us* run too, lest we should be the last.

C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

B. Certè, fatemur ingenuè, sed non dicebamus mala verba; *quæso* te, mi discipule, noli notare nos.

A. Quid garriebatis? audivi nescio quid de jentaculo.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto id fuisse, nec certè est valde magnum malum, nisi quòd sunt otiosa verba.

B. Sed loquebamur Latinè.

A. Audivi, sed non erat tempus fabulandi; nam, ut scitis, hoc pusil-

Aha! See now you are caught, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; *I pray* you, my School Fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this little

lum temporis à merendâ debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque preparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certè dicis verum, debuissimus legere simul de Testamento, quæ oportebit reddere mox; sed ignosce quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros, et studiosus? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lege, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys, and the studiosus? nor does he love them only, but commends and rewards them.

We know these Things and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this condition, that you have a Care of falling into it again.

B. Cave-

B. Cavebimus, Christo favente.

We will take heed, Christ favouring.

COLL. XLI.

A. Quid mater dedit tibi in merendam?

What did your Mother give you for your Afternoon's Repast?

B. Vide.

See.

A. Est caro, sed quam?

It is Flesh, but what?

B. Bubula.

Beef.

A. Utrum est recens, an salita?

Whether is it fresh, or salt?

B. Est bubula salita.

It is Beef salted.

A. Utrum est pinguis, an macra?

Whether is it fat, or lean?

B. Eho inepte, nonne vides esse macram?

Ho you Simpleton, do not you see it to be lean?

A. Annon malles esse vitulinam, aut vervecinam?

Had you not rather it to be Veal, or Mutton?

B. Utraque est bona, sed ræ cæteris hædina placet tibi, præsertim assa.

Both is good, but above the rest Kid pleases me, especially roasted.

A. Hem delicatule, hæcne tam doctum palatum?

Ho you dainty little Fellow, have you so learned a Palate?

B. Dico ut sentio, non enim est mentiendum.

I speak as I think, for we must not lie.

A. Mendacia absint à vobis, nam sumus filii Dei, fratres Christi, qui est veritas ipsa, ut ipse, loquens de se, testatur.

May Lies be far from us, for we are the Sons of God, and the Brethren of Christ, who is Truth itself, as he, speaking of himself, witnesseth.

B. Sed *ad rem*, amo
suillam aspersam modico sale,
et bene *coctam*.

A. O *mirificam* grati-
am Dei! qui dat nobis tot
genera *opsoniorum* et tam
bona.

B. Quot *pauperes* putas
esse in hac urbe, qui vic-
titant *hordeaceo* pane solo,
neque tamen ad saturita-
tem?

A. Non dubito *esse* mul-
tos, *praesertim* tantâ cari-
tate annonæ.

B. Itaque *quantas* gra-
tias *debemus* agere Deo, in
tantâ *copiâ* bonarum re-
rum?

A. Magnificè *prædice-*
mus *ejus* beneficia igitur,
atque *interim* precemur ut
misereatur *inopiæ* suorum
pauperum.

B. Utinam *ipse* afficiat
cerda nostra suo spiritu pe-
nitentis ad eam rem.

A. Ita *precor*.

But to the Matter, I love
Pork sprinkled with a little
Salt, and well boiled.

O the wonderful Favour
of God! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this City,
who live on Barley Bread
only, neither yet to Ful-
ness?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty of
good Things?

Let us highly extol his
Benefits then, and in the
mean time let us pray that
he would pity the Wants of
his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

C O L L. XLII.

A. Quid rides?

B. Nescio.

A. Nescis! est magnum
signum stultitiæ.

What do you laugh at?

I know not.

You know not! it is
great Sign of Folly.

B. Voca

B. Vocas me stultum igitur?

A. Minime verò, sed dico tibi esse argumentum stultitiæ, cum quis ridet, et nescit causam ridendi.

B. Quid est stultitia?

A. Si evolvas Catonem diligenter, invenies istud quod quæris.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

A. Quod negotium habes?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, quæris fabulari, ineptule?

B. Dic mihi, quæso, de stultitiâ in Catope.

A. Est summa prudentia simulare stultitiam loco; annon didicisti hoc?

B. Imò, sed non recordabar.

A. Quum fueris domi, inspice librum tuum.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

Do you call me Fool then?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly?

If you would turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I want to do another Thing.

What Business have you?

I have something out of the Rudiments to be learned.

In the mean time, do you seek to talk, you Simpleton?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in a proper Place; have not you learnt this?

Yes, but I did not remember it.

When you shall be at home, look upon your Book.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so will be overcome.

D 2

A. Tace

A. Tace puer, tace, et
studeto ne vapules.

B. Non multum curo, ego
teneo prælectionem feré.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

B. Mane, mane, dicam
nihil ampliùs.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas unquam
sine causâ.

B. Sed non est malum
ridere.

A. Non dico istud.

B. Quid igitur?

A. Est stultum ridere sine
causâ.

B. Nunc intelligo.

A. Recordare sæpe.

Hold your Tongue Boy,
hold your Tongue, and
study lest you be whipped.

I do not much care, I
have my Lesson almost.

Unless you hold your
Tongue, I will tell the Mo-
nitor, who will set you down
presently.

Stay, stay, I will say no-
thing more.

But remember that which
I said to you.

What is it?

That you would not
laugh at any time without
cause.

But it is not wicked to
laugh.

I do not say that.

What then?

It is foolish to laugh
without cause.

Now I understand.

Remember often.

C O L L. XLIII.

A. Scribis seriò, an in-
eptis?

B. Equidem scribo seriò,
nam cur abuterer meo tem-
pore? sed cur rogas istud?

A. Quia vidi aliquando
cum scriberes melius

Do you write in earnest,
or play the Fool?

Truly I write in ear-
nest, for why should I a-
buse my time? but why
do you ask that?

Because I have seen some-
times when you could write
better.

B. Scribo

B. Scribo interdum melius.

A. Quî sit igitur, ut scribis nunc tam malè?

B. Adjumenta scribendi benè desunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut videt, perfluit miserè, atramentum est aquosum et subalbidum, penna mollis, et malè parata.

A. Cur non providisti omnia ista maturè?

B. Pecunia desuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, Omnia desunt illi cui pecunia deest.

B. Sic agitur mecum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

Why have you not provided all these Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean time.

B. Siquidem potes id, affeceris me magno beneficio.

A. Accipe hos sex asses ad emendam chartam, et alia necessaria.

B. Quàm verè illud dictum est, Amicus certus cernitur in incertâ re? sed quid impellit te ut facias tam benignè mihi uliro?

A. Illa charitas Dei, quæ, ut Paulus ait, effusa est in nostris cordibus.

B. Vis divini Spiritus est mira, qui est autor ejus charitatis; sed interim cogitandum est mihi, quomodo referam tibi gratiam.

A. Est parva res, omitte istam cogitationem, tantum redde mutuam, quum erit commodum tibi.

B. Reddam, ut spero, propediem.

A. Eamus ad precationem, ne notemur.

B. Adde unum si placet.

A. Quid est?

B. Ne mittamur incoenati cubitum hodiè.

A. Ha, ha, he.

If indeed you can do this, you will oblige me with a great Kindness.

Take these six Pence to buy Paper, and other Things necessary.

How truly was that said, A sure Friend is seen in a doubtful Matter? but what moveth thee that thou shouldst do so kindly to me of thy own accord?

That Love of God, which, as Paul says is shed abroad in our Hearts.

The Force of the divine Spirit is wonderful, which is the Author of that Charity; but in the mean time I must think, how I may return you the Favour,

It is a small Thing, lay aside that Thought, only return what is lent when it shall be convenient for you.

I shall return it, as I hope, forthwith.

Let us go to Prayer, lest we be set down.

Add one thing if you please.

What is it?

Lest we should be sent supperless to-bed to day.

Ha, ha, he.

C O L L. XLIV.

A. Quotâ horâ surrexisti hodie?

B. Paulo ante quintam.

A. Quis expergescit te?

B. Nemo.

A. An cæteri surrexerunt?

B. Nondum.

A. Non ivisti excitatum illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non putabam illud pertinere ad me.

A. Annon illi excitant te interdum?

B. Imò sæpissime.

A. Debuiisti igitur facere simile.

B. Debui fateor.

A. Memento igitur ut facias posthac.

B. Meminero Deo iuvante.

A. Sed quid fecisti ex quo surrexisti è lecto?

B. Primùm precatus sum cœlestem patrem, flexis genibus, in nomine filii ejus nostri Domini Jesu Christi.

At what a Clock did you rise to day?

A little before Five

Who awaked you?

No body.

Have the rest risen?

Not yet.

Did not you go to call them?

I did not go.

What for?

I know not, unless because I did not think that to belong to me.

Do they not call you sometimes?

Yes very often.

You ought then to have done the like.

I ought I confess.

Remember then that you do it hereafter.

I will remember God helping.

But what have you done since you rose out of Bed?

First I prayed to my Heavenly Father, upon my bended Knees, in the Name of his Son our Lord Jesus Christ.

D 4

A. Bene

A. Bene factum, quid postea?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianum; postremo, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

A. Loqueris rectè, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quòd retinueris, nam est egregia sententia, et digna Christiano.

B. Atqui autor ejus libri non fuit Christianus.

A. Non fuit, est certares.

B. Unde igitur sumpsit tot egregias sententias?

Well done, what afterwards?

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do not doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learned in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Author of that Book was not a Christian.

He was not, it is a certain thing.

Whence then did he take so many excellent Sentences?

A. Maximè ex ethnicis philosophis ; nam et ipsi illuminati divino spiritu dixerunt plurimæ quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequaris studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quòd monueris me tam fraternè.

Chiefly out of the Heathen Philosophers ; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that this may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray for you the same that you wish me, and I give you Thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, condiscipule.

B. Sis tu salvus quoquè.

A. Quota hora est ?

B. Audies quintam mox.

God save you, School-fellow.

Be you safe too.

What o'Clock is it ?

You will hear Five by and by.

D 5

A. Bene

A. Bene habet, *aderimus* mature satis.

B. Gaudeo me occurriffe tibi, ut colloquamur euntes, *Latine* tantisper.

A. Sanè ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex istis dissolutis nebulonibus, malle[m] offendisse rhedarium, nam non licet mihi per eos cogitare aliquid in viâ.

A. Nil mirum, nam ferè sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et computationes in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quod loquimur *Latine* per vicos; sed illud est pessimum omnium, quod nunquam patiuntur se admoneri.

It is well, we shall be present time enough.

I am glad I met you, that we may talk together as we go, in *Latin*, a little.

Truly that is an useful and pleasant Exercise.

As often as I light upon any of these loose Knaves, I had rather have found a Carter, for it is not permitted me for them to think of any thing in the way.

No wonder, for commonly they are of that Sort, that they neither will speak any good thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occiperis commovere quid amicè, audies statim, Tace, concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O! egone curo, inquiunt? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuò, si locus sit remotus ab arbitris.

B. Profectò cum quidam eorum offendisset me nuper in quodam recessu, impegit mihi duos ingentes colaphos in utramque malam, et aufugit continuò.

A. Quid tu faciebas interea quæso?

B. Quid quæris? istud fuit adeò subitum, ut vix potuerim aspicere hominem.

A. Sed què pervenimus ad Scholam tam citò et sensim?

Because, to-wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any Thing friendly, you will hear presently, Hold your Tongue, Preacher, you stun me: but if you say, I will carry thee to the Master, or to the Monitor; Ob! do I care, say they? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea, they will beat you immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean time I pray?

What do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire ferè
confabulantibus.

So it *uses* to happen com-
monly to those who talk to-
gether.

A. Age, ingrediamur sine
murmure et strepitu, ne of-
fendamus studentes.

Come, let us enter with-
out Noise and Stir, lest we
should disturb those that are
studying.

C O L L. XLVI.

A. Quid ais de scalpello,
quod emi tibi nudius tertius,
estne bonum?

What say you about the
Penknife, which I bought for
you the other Day, is it a
good one?

B. Imò verò est optimum,
sed me miserum! perdidit.

Ay indeed, it is a very good
one, but wretched me! I lost
it.

A. Eho! quid ais, quo-
modo id accidit?

How! what say you,
how did that happen?

B. Cùm redirem foras ex-
cidit mihi in vico.

As I was coming from
abroad, it dropt from me in
the Street.

A. Unde excidit?

Whence dropt it?

B. E thecà meà, quam re-
liqui imprudenter apertam.

Out of my Sheath, which
I left imprudently open.

A. Quomodo recuperasti?

How did you recover it?

B. Affixi chartulam sta-
tim januæ, post prandium
quidam puer sextæ classis re-
tulit mihi.

I put a Note forthwith
upon the Gate, after Dinner
a certain Boy of the sixth
Form brought it me.

A. Utinam omnes essent
tam fideles, qui reperiunt
amissas res.

I wish all were so faith-
ful, who find lost Things.

B. Profectò sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissimè.

A. Verùm, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentiùs aliàs, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal mind, and would have bought myself another.

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestiâ.

A. Non æquo animo igitur; sed nolo urgere te arctus.

B. Non fumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio mei scalpelli profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primùm quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently that he would free us by the Gospel from the Darknes of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for this Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

C O L L. XLVII.

A. Non videris mihi nimis occupatus.

B. Mediocriter.

A. Quid si facias mihi duas, aut tres pennas?

B. Sit satis tibi, si faciam unam: ostende mihi calamos. Profecto sunt optimi, et ad scribendum aptissimi.

A. Unde nosti istud?

B. Quia sunt amplo caule, firmo, et nitido; nam molles, et qui habent caulem breviorum, sunt parum utiles ad scribendum.

A. Gaudeo me emissee utiliter.

B. Non abs re, sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri opidi vendunt multo pluris.

A. Et tamen audent dicere interdum constare sibi pluris quam vendunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two, or three Pens?

Let it be enough for you, if I make one: Show me the Quills. Truly they are very good ones, and very fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I brought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes, that they cost them dearer than they sell them for.

B. Ea

B. *Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed age, ne remorer te diutius, agamus id quod instat.*

B. *Epediêro ciid, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore?*

B. *Post missionem scholæ, hoc est, horâ nonâ matutinâ, vel quartâ pomeridianâ. Nunc habes duas penas rectè accommodatas in tuum usum, nî fallor; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multa adferuntur mihi domo.*

A. *Ago tibi gratias, vale.*

This is commonly the Custom of Tradersmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not delay you any longer, let us do that which is in hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what time?

After the Dismissing of School, that is, at Nine o' Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. *Sed*

B. Sed *beus*, ne parcas
meo labori.

A. Tu *quoque* utere me
et *meis rebus* vicissim, si
quod opus fuerit.

B. Vale, et dic *salutem*
patri et *universæ familiæ*,
meo nomine.

But *ho*, do not spare my
Labour.

Do you *likewise* use me
and my *Things* in you Turn,
if you shall have Occasion.

Farewell, and wish *Health*
to your Father and all the
Family, in my name.

C O L L. XLVIII.

A. Quid es tristis?

B. *Ægroto*.

A. Quid *morbi* est?

B. *Nescio*.

A. Sed tamen *estne gra-*
vis?

B. Non *admodum*, gratia
Deo.

A. Quidnam *dolet* tibi?

B. *Caput*.

A. Quid, *totumne* caput?

B. Non *certè*.

A. Quæ *pars* igitur?

B. *Sinciput*, quid fa-
ciam?

A. *Quiesce*, et mox eris
fanus; nam sic *audi-vi* ex
matre, *esse* nullum *remedium*
præsentius doloribus capitis
quàm quietem.

A. Atqui *sunt varii morbi*
capitis.

Why are you sad?

I am sick.

What *Distemper* is it?

I know not.

But yet is it *grievous*?

Not yet much, Thanks
to God.

What pains you?

My Head?

What, all your Head?

No certainly.

What Part then?

The Fore-part, what
shall I do?

Rest you, and by and by
you will be well; for so I
have heard of my Mother,
that there is no *Remedy*
more effectual for the Pains
of the Head than Rest.

But there are various
Distempers of the Head.

A. Et *varia* remedia
fortasse; sed quid est fa-
cilis quàm tentare id quod
dixi tibi?

B. Non nocebit quidem
experiri, ut spero.

A. Sed ubi quiescam?

B. Domi vestræ in lecto.

A. Mater non sinit.

B. Imò, si dixeris te
ægotare.

A. Atqui putabit me si-
mulare.

B. Potest fieri, sed quid
dubitas facere periculum?

A. Das mihi bonum
consilium.

B. Utere, si vis.

A. Faciam profectò; sed
unum restat.

B. Quid est?

A. Venia impetranda est
à præceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imò facillimè.

A. Qui scis istud?

B. Quia credit facilè,
nisi iis qui sefellerunt eum
aliquoties.

A. Nunquam sefelli eum
sciens.

And *various* Remedies
perhaps; but *what* is *easier*
than to try that *which* I
said to you?

It will not hurt *indeed*
to try, as I hope.

But *where* shall I rest?

At your House *in the Bed*.

My Mother will not *suf-
fer* it.

Yes, *if* you say you are
not well.

But *she* will think I dis-
semble.

It may be, but *why* do
you doubt to make a Tri-
al?

You give me good Coun-
sel.

Use it, *if* you will.

I will do it *indeed*; but
one Thing remains.

What is it?

Leave is to be asked of
the Master.

Go to him and ask.

What *if* he will not
give it?

Yes *very easily*.

How know you that?

Because *he* believes easily,
unless those *who* have some-
times deceived him.

I have never deceived
him knowingly.

B. Ito igitur confiden-
ter.

A. Nunc eo.

B. Sed heus, meditare
quid sis dicturus, ne fortè
hæreas loquendo.

A. Mones bene, non ac-
cedam imparatus.

Go then confidently.

Now I go.

But *ho*, consider *what*
you are to say, lest per-
chance you should stammer in
speaking.

You admonish well, I
will not approach unpre-
pared.

C O L L. XLIX.

A. Ades mihi optatus,
quarebam aliquem, qui vel-
let certare mecum, sed om-
nes currunt ad lufum; sed
quid ais?

B. Quid ego malim quàm
contendere pacificè tecum de
nostris studiis? sed quid
argumentum petis certandi?
visne repetere Tullii episto-
las?

A. Malo repetere aliquot
carmina ex Catone.

B. Quamobrem?

A. Quia aliquot prælec-
tiones restant ediscendæ mi-
hi de Catone, nam scis me
ægotâsse ferè duas heb-
domadas.

B. Memini; vis igitur
ut dicamus secundum librum
moralium distichorum?

You come to me wished
for, I was seeking some-
body who would contest with
me, but all run to play;
but what say you?

What had I rather do
than contend peaceably with
you about our studies? but
what Subject do you desire
to contest about? will you
repeat Tully's Epistles?

I had rather repeat some
Verses out of Cato.

What for?

Because some Lessons re-
main to be gotten by me out
of Cato, for you know
I was sick almost two
Weeks.

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in
hanc horam.

B. Quid ita?

A. Quia ludendum est no-
bis aliquandiu, ut exercea-
mus corpus ad conservan-
dam valetudinem.

B. Repetamus igitur ter-
tium librum, quia est bre-
vissimus.

A. Sed volo judicem.

B. Solomon est præsto,
qui sequitur me ob eam rem.

A. Vin' tu, Solomon, au-
dire nos?

S. Quid estis dicturi?

A. Tertium librum mo-
ralium distichorum.

S. Nonne dicetis al-
terni?

A. Scilicet, uterque suum
distichum.

S. Sed pueri, ne erretis,
nolo audire vos tanquam
judex.

A. Cur non?

S. Ne fortasse alteruter
amicorum offendatur meâ
sententiâ.

A. In quo eris adjutor
nobis igitur?

S. Notabo diligentur lap-
sus utriusque in chartulâ,
deinde referetis ad præcep-
torem.

It is too long for this
hour.

Why so?

Because we must play
sometimes, that we may
exercise the body to pre-
serve health.

Let us repeat then the
third Book, because it is
the shortest.

But I would have a
Judge.

Solomon is here, who
follows me for that matter.

Will you, Solomon, hear
us?

What are you, about to
say?

The third Book of Moral
Distichs.

Will not you say in
Turns?

Yes, each his Distich.

But, Boys that you may
not mistake, I would not
hear you as a Judge.

Why not?

Lest perhaps one of my
Friends should be offended
with my Sentence.

In what will you be a
Helper to us then?

I will mark diligently the
Slips of each in a little Pa-
per, and then you shall carry
it to the Master.

A. Quid

A. Quid fiet postea?

What shall be done afterwards?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sanè optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est?

What is it?

S. Vultis præter manifestos lapsus, hæsitaciones quoque notari?

Will you besides your manifest Slips, that your Hesitations also be set down?

A. Sic præceptores leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne?

Shall I begin?

A. Æquum est, quia tu provocatus es à me.

It is fair because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negliger.

See you do not say negligently.

C O L L. L.

A. Gratulor tibi reditum;
quando rediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa
duxit me secum, ita re-
duxit.

A. Nonne venit in e-
quo?

B. Imò, et tolutario.

A. Venisti et tu in e-
quo?

B. Eram illi à pedibus.

A. Non fuit labor itine-
ris molestus tibi?

B. Fuit nulla via diffi-
lis mihi, reditio in urbem
erat adeò jucunda; quid
quæris? noluissem venire
equo.

A. Quantum distat vestra
villa hinc?

B. Quatuor milliaribus,
hisque non admodum longis.

A. Sed jam satis de reditu,
nunc agamus aliud.

I congratulate you on
your Return; when came
you back out of the Country?

Yesterday after Noon.

Did your Mother re-
turn?

As she carried me with
her, so she brought me
back.

Did not she come on a
Horse?

Yes, and on a pacer.

Did you come too on a
Horse?

I was her Footman.

Was not the Fatigue of
the Journey troublesome to
you?

There was no way diffi-
cult to me, the Return into
the City was so pleasant;
why do you ask? I would
not come on a Horse.

How far distant is your
Country-house from hence?

Four miles, and those not
very long.

But now enough of your
Return, now let us do some-
thing else.

Fuistine memor tui promissi? Nam rediisti vacuus?

B. Attuli quantum uarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur?

B. Imò nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre ampliùs, pro viribus mei corpusculi; quòd si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuissem.

B. Ego et mater desideravimus te plurimùm; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissimâ corbe; tum illa dabit tibi affatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For yourself alone then?

Nay for us two.

What so little for two?

I could not bring more, for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted you very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you plentifully.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole yet, as I hope.

A. O lepidum caput !
cupiebam ire salutatum tuam
matrem, charissimam mihi.

B. Profectò faceris gratissimum illi.

A. Eamus igitur.

O pretty fellow ! *I was desirous to go to salute thy Mother, most dear to me.*

Truly you will do a very acceptable Thing to her.

Let us go then.

C O L L. LI.

A. Quid cogitas solus hic ?

B. Deploro meam miseriam.

A. Quænam miseria afficit te ?

B. Heu, me miserum ! ecce mutavimus classem, nec est mihi pecunia unde emam libros.

A. An non pater dat tibi ?

B. Dat quidem, sed parce nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur, quò minus suppeditet tibi pecuniam ?

B. Paupertas ; præterea, cum peto, miratur opus esse nobis tot libris.

A. Nihil mirum, præsertim quum sit pauper ; sed interim esto bono animo, nec afflictes te quæso.

What are you thinking of alone here ?

I depore my Misery.

What Misery affects you ?

Alas, wretched me ! lo we have changed our Form, and I have no Money whence I may buy Books.

Does not your Father give you ?

He gives indeed, but too sparingly.

He is covetous then.

It does not follow.

What hinders then, that he does not allow you Money ?

Poverty ; besides, when I ask, he wonders that we have need of so many Books.

No wonder, especially when he is poor ; but in the mean time be of good Courage, and do not afflict yourself I pray.

Dabo

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studiosos
bonarum literarum.

B. O me felicem! si
Deus adjuverit me tuâ
operâ.

A. Juvabit, ut spero,
sed tu precare interim dili-
genter, ut reddat animum
patris bene affectum erga
te.

B. Mones recte, nam, ut
audivi sæpe & sacris concio-
nibus; est Deus solus qui
gubernat ac dirigit corda
hominum.

A. Ita est.

B. Vale, mi Bernarde,
qui reddidisti mihi ani-
mum.

A. Vale tu quoque, An-
toni; sed dic mihi quan-
tum opus est tibi.

B. Si habere decem
asses, esset abunde in præ-
sentia.

A. Tace, cras, ut spero,
senties divinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me! if God
shall help me by your means.

He will help, as I hope,
but do you pray in the mean
time diligently, that he
would render the mind of
my Father well affected to-
wards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons; it is God
alone who governs and di-
rects the hearts of men.

So it is.

Farewell, my Bernarde,
who has restored me Cou-
rage.

Fare you well too, An-
thony; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent.

Hold your Tongue, To-
morrow, as I hope, you will
receive the divine Help.

COLL. LII.

A. Quid agis?

B. Scribo.

A. Quid scribis?

B. Describo *dictata* præceptoris.

A. Quænam?

B. Hæterna.

A. Quid, non aderas?

B. Imò *aderam*, sed non poteram assequi præceptorem dictantem.

A. Quæ res impediēbat te?

B. Quòd non sederem commodè satis.

A. Veneras serius igitur.

B. Istud est.

A. Cedo *commentarium* tuum, egomet scribam tibi.

B. Quid *lucri* faciam?

A. Ego descripsero citiùs quàm tu, post ludemus unà, ut præceptor concessit: cedo librum.

B. Facerem id quidem libenter, sed non audeo.

A. Quid times?

B. Præceptoris *edictum*.

What are you doing?

I am writing.

What are you writing?

I am writing out the *Dictates* of the Master.

What?

Yesterday's.

What, were you not present?

Yes I was present, but I could not overtake the Master dictating.

What Thing hindered you?

Because I did not sit conveniently enough.

You came too late then.

That is it.

Give me your *Note Book*, I will write for you.

What *Gain* shall I make?

I shall write it out sooner than you, afterwards we will play together, as the Master has granted: give me your Book.

I would do that indeed willingly, but I dare not.

What do you fear?

The Master's Order.

A. Quod

A. Quod edictum narras
mibi?

B. Nescis eum vetuisse
ne quis scribat alteri sine
ejus permissu?

A. Memini id probè, sed
unde scis hoc?

B. Rogas? quum exigit
rationem scripturæ, causâ
emendandi, tum ero captus,
nam novit manum me-
am; præterea, neque fal-
lendum est neque mentien-
dum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
am præceptori, quum ille
negarit me scripsisse ista?

A. Res non evadet eò,
ut spero.

B. Nolo subire tantum
periculum tuâ spe.

A. Vah! es nimium
timidus.

B. At tu es fortasse auda-
cior.

A. Tu scribe igitur quan-
tum voles, ego conferam me
ad ludendum.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellasset me.

What Order do you tell
me?

Do not you know that he
has forbidden anyone to write
for another without his Per-
mission?

I remember that well,
but how will he know it?

Do you ask? when he
requires an Account of our
Writing, for the sake of
correcting it, then I shall be
caught, for he knows my
Hand; besides, we must
neither deceive, nor lie.

We are forbidden both by
the Word of God.

What then can I answer
to the Master, when he shall
deny me to have written
those Things?

The Matter will not come
to that, as I hope.

I will not undergo so great
Danger on your Hope.

Fie! you are too timo-
rous.

But you are perhaps too
bold.

Write you then as much as
you will, I will betake my-
self to play.

Go, I pray, I should
have written already on-
Page, unless you had intere-
rupted me.

Ille. A. Atolentem, profici-
mus aliquid, dum fabulam
non audiamus.
Do not you know that we
do not profit anything when we
hear another without his art

Et. Hoc in re. mihi. Dicitur, we
profit something, whilst we
talk Latin.

C O L L. LIII.

A. Quota hora expe-
factus es hodie?

B. Ante lucem, quota
hora nescio.

A. Quis expectavit te?

B. Hebdomadarius ex-
citator venit cum sua later-
na, pulavit ostium cubicu-
li duriter, quidam aperuit,
excitator accendit noxam
hucquam, inclamavit, clara
voce, omnes expectati sunt.

A. Narra mihi, ordine
quid egeris ex illo tempore
usque ad finem jentaculi.

Vos pueri attendite dili-
genter, ut discatis imitari
hunc vestrum condiscipulum.

B. Experrectus sum, sur-
rexì de lecto, indui tunicam
cum thorace, sedi in scabel-
lo, accepi femoralia et ti-
bialia, indui utraque, calce-
avi calceos, astrinxi femo-
ralia thoraci ligulis, ligavi
tibialia periscelidis super
crura.

At, what Hour did you
awake to-day?

Before Day, at what
Hour I know not.

Who waked you?

The weekly Waker-
came with his Lanthorn,
he knocked at the Door, of
the Chamber hard, some-
body opened it, the Waker
lighted our Candle, called
out with a loud Voice, all
are waked.

Tell me in order what
you may have done since
that time till the End of
Breakfast.

You Boys attend diligent-
ly, that you may learn to
imitate this your School-
fellow.

I awoke, I arose out of
Bed, I put on my Tunick
with my Doublat, I sat
upon the Bench, I took my
Breeches and Stockings, I
put on both, I put on my
Shoes, I tied my Breeches
to my Doublet with Points, I
tied my Stockings with my
Garters upon my Legs.

Præcincti me cingulo,
pexui caput diligenter, ap-
tavi pileolum capiti, indui
togam, deinde egrossus ca-
biculo descendit infra, red-
didi urinam in area ad pa-
rietem: sic inde totidem

Accepi frigidam aquam
et faulam, lavi manus et fa-
ciem, collui es et dentes,
deterxi manus et faciem man-
tilli, interea signum datur ad
preces tintinnabulo.

Convenimus in privatam
aulam, precamur una, acci-
piamus jentaculum ordine à
famulo, jentamus in tricli-
nio, sedentes quieti sine
murmure et strepitu. Ad-
monui eos amicos quos audi-
vi garrientes inepte, aut lo-
quentes otiosa verba, aut
vidi lascivientes, detuli no-
mina eorum qui non parue-
runt ad monitorem, ut no-
taret eos.

A. Nemone præerat vo-
bis dum jentaretis?

B. Imò, hypodidascalus.

I girted myself with my
Girdle, I combed my Head
diligently, I fitted my Cap
to my Head, I put on my
Gown, then going out of
my Chamber I went below,
I made Water in the Yard
against the Wall.

I took cold Water out of
the Butte, I washed my
Hands and Face, I rinsed
my Mouth and Teeth, I wi-
ped my Hands and Face
with the Towel, in the
mean time the Signal is
given to Prayers by the little
Bell.

We meet in the private
Hall, we pray together, we
take our Breakfast in Or-
der from the Servant, we
breakfast in the Dining-
room, sitting quiet without
Muttering and Noise. I
admonished those friendly
whom I heard prating fool-
ishly, or speaking idle Words,
or saw wantoning, I car-
ried the Names of those
who did not obey to the
Monitor, that he might set
them down.

Was no Body over you
whilst you were at Break-
fast?

Yes, the Usher.

A. Quid agebat interea?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

A. Licet igitur emittere nullum verbum tunc?

B. Imò, licet, verùm ii solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; cæterùm licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè extra clamorem et contentionem.

A. Hactenus satisfecisti mihi: narrabis cætera à prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in morâ magistro.

B. Audivi signum modò dari.

A. Datum opportunè.

What did he in the mean Time?

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those who prated foolishly.

Is it lawful then to utter no Word at that Time?

Yes, it is lawful, but those are wont to be set down, who talk a long time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

Hitherto you have satisfied me; You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

I heard the Signal just now given.

It was given opportunely.

C O L L. LIV.

A. Ubi finivisti narrationem ante prandium?

B. Quom vellem imponere finem jentaculo, tu interpellasti me.

A. Perge igitur narrare reliqua ordine.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur ex more, qui adsunt respondent ad nomina.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publice.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

Where did you finish your Narrative before Dinner?

When I would have put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst we make an End of Breakfasting, the latter publick Sign is given, every one takes his Book, we go into the common Hall, the Catalogues of each Class are recited according to Custom; those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publickly.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my School-Fellows.

Sedeo in meo loco : præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor erigit Anglicam significationem verborum, doctores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremo præscribit palam, quid sit reddendum à prandio.

Octavâ horâ auditâ imperat precationem, quâ finitâ, monet ut faciamus officium sedulo, tandem dimittit nos.

I sit in my Place : The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce three together with a clear voice, as we use every Day, then he bids us render the Interpretation, some of the more Ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him to answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo spectante, eximus ordine, et sine strepitu, et discedimus læti; satisfacine tibi, præceptor?

A. Cumulatissime.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

A. Erit nihil opus.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

Most abundantly.

Doth it please you that I should do the same Thing concerning the rest of the Actions of this Day about Supper time?

There will be no need.

COLL. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

B. Ego memini probe.

A. Tamen negligia ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modò audias attentè.

B. Dic, obsecro, audiam attentissime.

A. Nunquam vis cavere ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nòsti esse pessimum.

B. Atqui non sequor sponte, accipis ad me undique.

Do not you remember that the Master doth admonish us so often about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I seem to you to neglect them?

I will tell you, provided you hear attentively.

Tell me, I pray, I will hear very attentively.

Will you never beware of that Cheat?

Why should I beware?

Lest you should be corrupted by this Infection, for you know that he is very bad.

But I do not follow him of my own accord, he runs to me from all Parts.

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niffes

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sepe.

A. Quid igitur suades mihi facere?

B. Dic semel et serio, et quasi irato animo, Quid vis, amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me postea, quaeso, ne cadar virgis palam tua causâ.

A. Quid si velit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideliter.

To wit, because he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean, Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I should be beaten with Rods openly for your Cause.

What if he should answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

C O L L. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profectò.

A. Quo morbo laborabat?

B. Tertianâ febrè.

What have you done for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease did she labour?

With a tertian Ague.

A. Con-

A. Convaluitne?

B. Convalescit paulatim,
gratia Deo.

A. Quis sanavit eam?

B. Summus medicorum.

A. Quis est ille?

B. Deus ipse.

A. Dubito nihil de hoc,
sed cujus operâ?

B. Domini Sarasini.

A. Is habetur peritissimus
medicinæ.

B. Ejus egregiæ curationes
quotidie probant id.

A. Quibus remediis usus
est in curandâ tuâ matre?

B. Medicamentis.

A. Intelligo illud fati,
etiâ si tu taceas; sed dic
mibi planè quæ fuerint ista
medicamenta?

B. Sine me recordari
paulisper.

A. Dic mihi tandem quæ
reminisceris?

B. Duo nomina tantùm
occurrunt mihi, clysteres et
potiones.

A. Quid conferunt ista?

B. Eho, inepte, rogas
quasi ego sim peritus me-
dicinæ, itaque si cupis
scire amplius, quære ipse
ab iis potiùs qui profiten-

Is she recovered?

She recovers by little and
little, Thanks to God.

Who cured her?

The greatest of Physi-
cians.

Who is he?

God himself.

I doubt nothing of that,
but by whose Means?

Mr. Sarasin's.

He is reckoned very skilful
of Physick.

His remarkable Cures
every Day prove that.

What Remedies did he use
in curing your Mother?

Medicines.

I understand that suffici-
ently, although you should
hold your Tongue; but tell
me plainly what were those
Medicines?

Let me recollect a little.

Tell me at length what
you remember?

Two names only occur to
me, Clysters and Potions.

What good do those?

Ho, you Fool, you ask as
if I were skilled in Phy-
sick, therefore if you desire
to know more, ask yourself
of those rather, who pro-
fess

tur ista, hoc est, à medicis
et pharmacopolis.

A. Ne succenseas mihi
obsecro.

B. Cur tu es adeo curio-
sus?

A. Ut ediscam aliquid
semper.

B. At vide interim ne
voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quandiu agrotavit
mater?

B. Ferè duas hebdoma-
das.

A. Interea ubi erat pater?

B. Profectus erat Lugdu-
num ad mercatum.

A. Sed quâ horâ rediisti
in scholam?

B. Hodie manè.

A. Dedistine excusatio-
nem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum
sed ubi fuisti?

A. Heri ivi rus cum meo
patruo.

fess these Things, that is, of
the Doctors and Apothe-
caries.

Be not angry with me, I
pray.

Why are you so curious?

That I may learn some-
thing always.

But see in the mean time
you be not called a Busy-
body.

Yet hear a few Things.
Speak.

How long has your Mo-
ther been ill?

Almost two Weeks.

In the mean time where
was your Father?

He was gone to Lyons to
the Fair.

But at what Hour did
you return into the School?

To day in the Morning.

Have you given your Ex-
cuse to the Master?

I have given it.

What did he answer
you?

He says well done; but
where was you?

Yesterday I went into the
Country with my Uncle.

B. Ag-

B. Age *videamus* quid
simus reddituri secundâ horâ,
nam ego quodammodo sum
novus discipulus.

Come let us see what we
are to say at the second Hour,
for I in a manner am a new
Scholar.

COLL. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself, I beseech
you.

B. Quid caveam mihi?

Why should I look to my-
self?

A. Ne incidas in mor-
bum.

Lest you should fall into a
Distemper.

B. Ex quâ causâ?

From what Cause?

A. Ex intemperantiâ
lusus.

From Excess of Play.

B. Unde apparet peri-
culum?

Whence appears the Dan-
ger?

A. Quia totus aestuas, to-
tus mades sudore.

Because you are all in a
Heat, you are all wet with
Sweat.

B. Admones me rectè et
in tempore; profectò non
sentiebam.

You admonish me rightly
and in time; truly I did not
perceive it.

A. Desiste si audis me.

Give over if you will
hearken to me.

B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

A. Deterge faciem suda-
riolo, et indue te celeriter,
ne contrahas subitum fri-
gus.

Wipe your Face with your
Handkerchief, and clothe
you quickly, lest you should
catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for I
am liable to diseases.

A. Quid

A. Quid est causa?

B. Infirmitas valetudinis
meae; nam vides quàm im-
becillo corpore sum.

A. Debes tantò magis
cavere tibi.

B. Novi istud probè, et
pater monet me sæpissime:
sed quid agas? sumus proni
naturâ in nostram perni-
ciem.

A. Non est serviendum
voluptati, sed consulendum
est valetudini temperantiâ.

B. Memini carmen Ca-
tonis in eam sententiam.

A. Ego memini quoquè;
jam indutus es satis, non opus
est ut moreris hic diutius.

B. Vale, amicissime mo-
nitor.

A. Vin' tu ut deducam te
domum?

B. Nihil opus est, ego
bellè me habeo beneficio Dei.

What is the Reason?

The weakness of my
Health; for you see of how
weak a Body I am.

You ought so much the
more to take care of your-
self.

I know that well, and
my Father admonishes me
very often: But what can
you do? we are prone by
Nature to our own Destruc-
tion.

We must not serve Plea-
sure, but we must consult our
Health by Temperance.

I remember a Verse of
Cato to that Purpose.

I remember it too; now
you are dressed sufficiently,
there is no Need that you
should tarry here any longer.

Farewell, most friendly
Adviser.

Will you that I bring you
Home?

There is no Need, I am
very well by the Kindness
of God.

C O L L. LVIII.

A. Obsecro te da mibi operam paulisper.

B. Quid est illud?

A. Nescio quid incidit in meum oculum, quod me valde male habet.

B. In utrum oculum incidit?

A. In dextrum.

B. Vis inspiciam?

A. Inspice, obsecro te.

B. Aperi quantum potes, et tene immotum.

A. Non possum continere à nictu.

B. Mane, egomet tenebo, sinistrâ manu.

A. Ecquid vides?

B. Video aliquid minutum.

A. Exime, quaeso, si potes.

B. Exemi.

A. O bene factum! quid est?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeo exiguum ut vix possit cerni.

I pray thee give me thy Help a little.

What is that?

I know not what has fallen into my Eye, that troubles me very much.

Into which Eye has it fallen?

Into the Right.

Would you that I should look into it?

Look into it, I pray thee.

Open it as much as you can, and hold it unmoved.

I cannot keep it from twinkling.

Stay, I will hold it with my left Hand.

Do you see any Thing?

I see some little Thing.

Take it out, I pray, if you can.

I have taken it out.

O well done! what is it?

See you yourself.

It is a Bit of Dust.

And indeed so small that it can hardly be discerned.

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum de exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judeos, sic ait, Qui tangit vos, tangit pupulam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricavisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble of often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have gained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.

COL L. LIX.

A. Quid agebas modò cum
præceptore?

B. Si cupis scire, percon-
tare illum.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede
mihi, ut proferam id, nam
quid proficere?

B. Quamobrem igitur
rogas tam cupidè?

A. Ut gaudeam tacitus
mecum, si audieris quid bo-
ni.

B. Itane venis paratus,
ut extorqueas à me, quod
creditum est mihi uni, id-
que à præceptore?

A. Quod dixeris mihi,
dixeris surdo et muto.

B. Ego committam me-
um tergum in tuam fidem?

A. Potes profectò, et qui-
dem sine periculo.

B. Nunquam dices tam
commodè ut persuadeas mi-
hi istud.

What were you doing just
now with the Master?

If you desire to know, ask
him.

Why do you conceal it
from me?

Lest you should make it
public.

I do not ask you, believe
me, that I may disclose it, for
what should I profit?

Why then do you ask so
desirously?

That I may rejoice silent-
ly with myself, if you shall
have heard any Good.

Do you so come prepared
to extort from me what was
trusted to me alone, and that
by the Master?

What you shall say to me,
you shall say to one deaf and
dumb.

Shall I commit my Back
to your Credit?

You may truly, and in-
deed without Danger.

You will never speak so
aptly as to persuade me
that.

A. Daba

A. Dabo *fidem*, me *taciturnum*.

B. Etamfi *juraveris* sanctissimè *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi est nostra amicitia*?

B. Nescis *illud dictum sapientis*, Quod *velis esse tacitum* dixeris *nemini*?

A. Audivi *aliquoties*, sed quod dictum sit *amico* videtur dictum *nemini*, nam *amicus est quasi alter idem*.

B. Dicet *eadem tibi* qui *volet scire ex te*, et *item alius*, atque *ita perveniet ad aures omnium*; itaque si *vis me esse amicum tibi* postea, *missum me facito*.

A. Non sum *imperator* ut *te missum faciam*.

B. Pergin' *esse molestus*?

A. Malim *abire* quàm *exhibere tibi molestiam*.

I will give *my Faith*, I *will hold my Tongue*.

Although you *should swear* most solemnly *three or four* times, I *will not disclose it*, therefore *desist asking*.

How, *where is our Friendship*?

Do not you know *that* *Saying of the wise Man*, What you *would have* to be *concealed* tell *nobody*?

I have heard it *several times*, but *what is said to a Friend*, seems *said to nobody*, for a *Friend is* as it *were another self*.

He will say *the same Things* to you, *who would know of you*, and likewise *another*, and so it will come *to the Ears of all*; therefore if you *will have me be a Friend to you hereafter*, *discharge me*.

I am not a *General* that I *should discharge you*.

Do you go on *to be troublesome*?

I had rather *go away* than *give you Trouble*.

COLL. LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quis ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberiùs.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ: nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bidden farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life: that is, he will pillage, plunder, play at Dice, drink and whore.

Is that the Life of a Soldier?

Wholly.

A. Unde

A. Unde scis istud?

B. Audivi nuper ex Patre cum cœnaremus.

A. Quorsum narrabat talia?

B. Docebat nos nihil esse tutius quam timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.

A. Præceptor ipse admonet nos soepe de his rebus.

B. Debemus esse tanto magis solliciti ut amemus parentes et præceptores, quorum opera Deus utitur ad nostram institutionem.

A. Utinam præstemus utrique quod ipse præcipit nobis in sua lege.

B. Ita Deus faxit.

Whence know you that?

I heard lately of my Father when we were at Supper.

Why did he talk such Things?

He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right Way.

The Master himself admonishes us often of these Things.

We ought to be so much the more sollicitous that we love our Parents and Masters, whose Service God uses to our instruction.

I wish that we may perform to both what he commands us in his Laws.

So God grant.

COLL. LXI.

A. Fuisse hodie in foro?

B. Fui.

A. Quando?

B. Post sacram concionem.

A. Quid emisti nobis?

Have you been To-day in the Market?

I have been.

When?

After the holy Sermon.

What have you bought for us?

B. *Pere nihil.*

A. *Sed quid?*

B. *Butyrum.*

A. *Quantum?*

B. *Quadrante.*

A. *Tantillum.*

B. *Non ausus sum emere amplius.*

A. *Quid timebas?*

B. *Ne non esset Bonum.*

A. *Fecisti prudenter factos.*

B. *Cur aliter feci?*

A. *Quia malim te esse et
mediorem, et huc re quam
audaciorem.*

*Sed nunquid emisisti pre-
terea?*

B. *Nihil.*

A. *Eho, nihiline?*

B. *Nihil propterea.*

A. *Vah, quam parce op-
eratus es nobis!*

B. *Quid aliud potuissent
emere?*

A. *Quam nescias quibus
erbis loquam oblectari.*

B. *Scio te amare mollias-
culam, caseum, et pyra, et
alios recentes fructus.*

A. *Dicis recte, cur igitur
non emisisti?*

Almost nothing.

But what?

Butter.

For how much?

A Farthing.

So little!

I durst not buy more.

What did you fear?

Left it should not be good.

You have done prudently

enough.

Why do you say that?

Because I had rather you

to be too timorous in this

Matter than too bold.

But have you bought any

thing beside?

Nothing.

Ho, nothing?

Nothing at all.

Fie, how sparingly you

have made Provision for us!

What else could I buy?

As if you did not know

with what Means I use to be

pleased.

I know that you love soft

Cheese and Pears, and

other fresh Fruits.

You say rightly, why

then have you not bought?

B. Caseus erat carior pro nostrâ pecuniolâ.

A. Quid fructus?

B. Alii non erant maturi satis; dubitabam de aliis essentne boni.

A. Miser, non poteras gustare?

B. Atqui ista mulieres permittunt gustare nihil, nisi afferas te empturum.

A. Nihil mirum, nam multi gustarent animi causâ tantum, esto igitur sapientior alias.

B. Quomodo?

A. Si videris aliquem pulchrum fructum, eme aliquantulum denariolâ, ut facias periculum.

B. Quid tum?

A. Si placuerit tibi, tum emito amplius; sin minùs, relinquito, et conferto te aliò.

B. Est bona cautio.

A. Memineris igitur, ut utaris postea.

B. Ego, ut spero, meminero diligenter; nunquid vis præterea?

The Cheese was too dear for our Money.

What the Fruits?

Some were not ripe enough; I doubted of others whether they were good.

Wretch, could you not taste?

But these Women permit you to taste nothing, unless you affirm that you will buy.

No wonder, for many would taste for their Fancy's sake only, be thou therefore wiser another time.

How?

If you see any fine Fruit, buy some for a little Denier that you may make Trial.

What then?

If it please you, then buy more; but if not, leave it, and betake you some where else.

It is a good Caution.

You will remember then, that you may use it afterwards.

I, as I hope, shall remember diligently; would you have any Thing more?

A. Ut cures ea quæ sunt
tui officij, ac deinde incum-
bas studiis.

That you would take care
of those Things, which are
your Duty, and then mind
your Studies.

C O L L. LXII.

A. Reverteris tantum ho-
diè à villâ?

Are you returned but to-
day from the Village?

B. Tantum hodiè, idque
paulo antè prandium.

But to-day, and that a
little before Dinner.

A. Atqui dixerat te fu-
turum illic modo biduum.

But you had said you
should be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father promised.

A. Quid obstitit igitur
quò minus redieris citius?

What hindered then that
you returned not sooner?

B. Mater detinuit me,
cumetsi obsecrabam eam cum
lacrymis, ut me missum fa-
ceret.

My Mother detained me,
though I besought her with
Tears, that she would let
me go.

A. Sed cur remorata est
tam diu?

But why did she stay you
so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas interea?

What did you do in the
mean Time?

B. Colligebam fructus cum
vostriis rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-
tus non sint noti tibi, pyra,
mala, juglandes, castaneæ.

As if autumnal Fruits were
not known to you, Pears,
Apples, Walnuts, Chestnuts.

A. *Quicunda exercitatio!*

B. *Non est solum iucunda, sed etiam frugifera.*

A. *Sed hoc est malum, quod interim fructus quinque aut sex pralectionum periit.*

B. *Non omnino periit. Spero, curabo pro viribus, ut recuperem aliquam ex parte.*

A. *Quid facies?*

B. *Describam quam diligentissime, potero.*

A. *Et quid tum?*

B. *Ediscam ipsam orationem auctoris.*

A. *Sed non intelliges sensum ejus satis.*

B. *Interpretatio praceptoris juvabit me, ut assequar sensum magnam ex parte.*

A. *Nec tamen id erit satis.*

B. *Tu aderis mecum (si placet) per otium, ut conferamus unam.*

A. *Faciam libenter equidem, sed istud non sufficit.*

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean time, the Fruit of five or six Lessons perished.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by Heart the very Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me; that I may understand the Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B.

ampli

A.

audire

B.

rat; f

git me

accusar

parte.

A.

tur ha

nam qu

cum p

re, non

erem

sed tot

est ex n

n te.

B. Il

nibi, q

orem

A. S

am vo

A. A

enisse

lie.

B. Au

A. Q

B. Non possum *facere*
ampliùs.

A. Quàto prætistisset
audire magistrum ipsum?

B. Sanè multò prætite-
rat; sed quando non conti-
git meâ culpâ, non possum
accusare meipsum in hâc
parte.

A. Dicis rectè; fac igi-
tur habeas bonum animum,
nam quod ego disputavi te-
cum pluribus verbis de hâc
re, non feci, ideo, ut addu-
cerem te in desperationem,
sed totum illud profectum
est ex meo singulari amore
in te.

B. Illud non est dubium
tibi, quo fit ut habeam ma-
orem gratiam tibi.

A. Sed ecce, tintinnabu-
am vocat nos ad cœnam.

I cannot do more.

How much better had
it been to hear the Master
himself?

Truly it had been much
better; but seeing it did
not happen by my Fault,
I cannot accuse myself in
this Part.

You say right; see then
that you have a good Cou-
rage, for that I disputed
with you in more Words
about this Matter, I did it
not, therefore, that I might
lead you into Despair, but
all that proceeded from my
singular Love towards you.

That is not doubtful to
me, whence it is that I give
the greater Thanks to you.

But lo, the little Bell calls
us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem
venisse ad gymnasium ho-
lie.

B. Audivisti verum.

A. Quâ gratiâ venit?

I have heard your Father
came to School to-day.

You heard the Truth.

On what account came
?

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendaretur antea?

B. Imò, sæpiissime.

A. Quid sibi vult ista tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapulet sæpius?

B. Ea est fortasse causa sed quid tum? non diligit me propterea minus.

A. Unde colligis istud?

B. Quia correctio est tam necessaria puero quam alimentum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quam virgam.

B. Istud est naturale omnibus: quis negat? sed tamen poena est ferenda patienter, præsertim iuxta poena.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftener?

That is perhaps the Cause, but what then? he doth not love me therefore the less.

Whence do you gather that?

Because Correction is as necessary to a boy as Meat.

You say the Truth indeed, but few judge so; for there is no one, but he rather have Bread than a Rod.

That is natural to all who denies it? but yet Punishment is to be borne patiently, especially just Punishment.

A. Sic habemus in libello
moralium distichorum.

B. Quid si pœna sit in-
justa?

A. Ea quoque est patienda
nihilominus.

B. Cujus causâ?

A. Propter Jesum Chris-
tum, qui tulit injustissimam
et acerbissimam mortem pro
nostris peccatis.

B. Utinam id veniat in
mentem, quoties patimur a-
liquid.

A. Præceptor monet nos
id sæpe, quoties occasio oc-
currit; sed narrat fabulam
surdis, ut est in proverbio.

B. Ergo demus operam, ut
simus diligentiores in poste-
rum.

A. Deus faxit.

So we have it in the
Book of moral Distichs.

What if the Punishment
should be unjust?

That also is to be borne,
nevertheless.

For whose sake?

For Jesus Christ, who
suffered a most unjust and
most bitter Death for our
Sins.

I wish that that may
come into our Mind as of-
ten as we suffer any Thing.

The Master admonisheth
us of that often, as often
as Occasion occurs; but he
tells a Story to the Deaf, as
it is in the Proverb.

Then let us do our Fe-
deavour, that we may be
more diligent for the Fu-
ture.

May God grant it.

C O L L. LXIV.

A. Tu igitur es discessu-
ras cras, ut audio.

B. Cras si Dominus
permiserit.

A. Eho, cur tam cito?

B. Pater urget me.

You then are to go away
to-morrow, as I hear.

To-morrow, if the Lord
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò tu *urges* patrem.

B. Itane videtur *tibi*?
quomodo possum *urgere* pa-
trem?

A. Affiduâ *missione* lite-
rarum.

B. Scripsi *semel* tantum
scholasticam vacationem in-
stare.

A. Quando *misisti* lite-
ras?

B. Superiore *hebdo-*
made.

A. Quo die?

B. Veneris.

A. Quid *facies* domi?

B. *Vindemia* instat, in-
timum *fructus* sunt colligendi.

A. Poteras *expectare* di-
em *dimissionis*.

B. Nescio quando sit fu-
turus.

A. Spero *ad finem* pro-
ximæ *hebdomadis*.

B. Sed *istud* non est po-
situm in nostro arbitrio.

A. Nec in *præceptoris*
quidem.

B. Cujus igitur?

A. Dei solus, qui guber-
nat *consilia* hominum suo
nutu.

Nay you *urge* your Fa-
ther.

Doth it seem so to you?
how can I *urge* my Father?

By continual *sending* of
Letters.

I write *once* only that the
School Vacation was at
band.

When did you *send* the
Letter?

The last Week.

On what Day?

Friday.

What *will* you do at
home?

The Vintage is at band,
in the mean time Fruits
are to be gathered.

You might have tarried
till the Day of breaking up.

I know not when it is
to be.

I hope at the end of the
next Week.

But that is not put in our
Pleasure.

Nor in the Master's in-
deed.

Whose then?

Of God alone, who go-
verneth the Counsels of Men
by his own Pleasure.

B. Atqui *Satanas* videtur gubernare interdum.

A. Quantum *Deus* permittit *ipfi* : sed *relinquamus* ista *sapientioribus*.

B. Est *tutius* : nam *proverbium* monet, *Ne sutor ultra crepidam*.

A. Audivimus *istud* *sæpe ex præceptore*.

B. Idem quoque docuit nos *sæpe illam sententiam Pauli*, *Noli altum sapere, sed time*.

A. Habet *etiam* illud *frequenter in ore*, *Ne quæsieris alitora*.

B. Sed audin' tu *signum dari ad cenam*?

A. *Tinnitubulum*, *ad hoc pulsant meas aures*.

B. *Eamus in aulam*.

A. *Salutabo te cras, ante discessum*.

But *Satan* seems to govern sometimes.

As far as *God* permits him : But let us leave those Things to wiser People.

It is safer ; for the *Proverb* admonisheth, That the *Shoemaker* go not beyond his Last.

We have heard that often of the Master.

The same also hath taught us often that Saying of *Paul*, Be not high minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the Sign given for Supper?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you to-morrow before your Departure.

C O L L. LXV.

A. Cur *dispergebas pisa* hic?

B. Quando?

A. Post prandium.

Why did you scatter Pease here?

When?

After Dinner.

B. Faciebam *id* animi causâ.

A. Sed unde habuisti pisas?

B. Accepi è conchâ, ubi reposita fuerunt ut coquerentur crastino die.

A. Debuistine facere malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare panem pedibus?

B. Nollem facere istud.

A. Cur nolles?

B. Quia panis est maximè necessarius nobis.

A. Deus creauit et pisa et cæterea quæ aduntur, in nostrum usum.

B. Non ignoro illud, quin etiam vescor pisces libenter, si sint bene cocta et condita.

A. Præterea, uellesne abuti tuis rebus?

B. Minimè.

A. Tantò minùs debes abuti alienis.

B. Intelligo istud satis.

I did it for my Fancy's sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your Fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse our own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo non fecisti rectè.

Then you have not done right.

B. Non rectè, fateor, tamen non malo animo.

Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

A. Quid meruisti?

What have you deserved?

B. Plagas.

Stripes.

A. Dicis rectè; sed opinor, non ex animo.

You say well; but I suppose, not from your Mind.

B. Imò certe: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem faceris sponte non accusabo, nam præceptor dixit sæpiissime, se velle sic.

Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What has he said?

A. Ut deferamus neminem ad eum de istis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about these smaller Matters, who shall have acknowledged his Fault willingly.

C O L L. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game have you exercised yourself to-day?

B. Ludo juglandium.

In the Game of Walnuts.

A. Ecquid lucri fecisti?

B. Imo, *peridi*.

A. Tum *fortuna* fuit *adversa* tibi.

B. Nescio *quæ* *fortuna*, tantum scio id *accidisse* meâ culpâ, sed Deo *volente* ita.

A. Cur Deus id *voluit*?

B. Fortasse *ut* hinc *dis-*
cam *ferre* *graviora* quam
acciderint.

A. Quasi Deus *curet* *lu-*
siones *puerorum*.

B. Curat *profecto*, quin-
etiam, *nihil* *fit* *in* *naturâ*
rerum *sus* *divinâ* *provi-*
dentia.

A. Siccine *philosopha-*
ris? *quisnam* *docuit* *te* *illa*?

B. Nonne *tute* *audivisti*
ex *nostro* *concionatore*?

A. Potest *feri*, *ut* *audi-*
verim, sed *quid* *agam*?
memoria *est* *fluxa*.

B. Nimirum; *quia* non
exerces.

A. Quomodo *est* *exer-*
cenda?

B. Primùm *diligenti* *at-*
tentione, *hoc* *est*, *adver-*
do *diligenter* *ad* *ea* *quæ* *audi-*
vimus *aut* *legimus*; *deinde*

Have you won any thing?

Nay, I have lost.

Then *Fortuna* was *ad-*
verse to you.

I know not *what* *For-*
tune, only I know that *hap-*
pened by my Fault, but God
willing so.

Why would God have
it so?

Perhaps that thence I may
learn to bear more grievous
Things when they shall hap-
pen.

As if God regarded the
Playing of Boys.

He doth regard them
indeed, moreover, nothing
is done in the *Nature* of
Things without the Divine
Providence.

Do you so philosophize?
who taught you those
Things?

Have not you yourself
heard it of our Preacher?

It may be, that I have
heard it, but *what* shall I
do? my *Memory* is weak.

That is, because you do
not exercise it.

How is it to be exerci-
sed?

First by diligent *Atten-*
tion, that is, by *adverting*
diligently to those Things
which we have heard, or
read;

repete-
que,
didic

A.
sape
miser
hæc r

B.
ille S

A.

B.

Deum
fugito
bonis

A.

dem?

B.

istis m
miser
tia, et
mutat

A.

fuit l

cro t

pius.

repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Expergiscere, precare Deum assidue, esto vigilans, fugito prævios, versare cum bonis.*

A. *Quid consequar tandem?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevi.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine!

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid the bad, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to these Manners, the Lord God will pity you in his Clemency, and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftener.

C O L L. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quod non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipuè; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris: quid vis amplius?

A. Mittimus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta ista profecto non decent vestrum genus.

B. Loqueris equidem ut liber, quod si haberes pa-

I wonder at your Negligence.

In what Thing at length?

That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest: what would you more?

Let us omit these Things; they are not what I reprehend in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes
fortasse
si hab
pateret
pannos
A.
gentia
mutud

B. U

A.
posses
B. C

A.
mestic
dem vi
B.
sum ve
A.
pudor
B. C

recuna
A.
dam
num
diocrit
que.

B.
ut ver
piam.
A.
est mo
metus
bere

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque admodum pannosum.

A. Nec ideo careas negligentia, nam cur non petis mutuum alicunde?

B. Unde peterem?

A. Si non aliunde, certe posses à præceptore.

B. Quid si nollet dare?

A. Denegat nulli è domesticis discipulis, si quidem videt esse opus.

B. Non ignero istud, sed sum verecundior.

A. Ah! iste est rusticus pudor.

B. Tamen malo esse verecundus quam impudens.

A. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

B. Ego sum eo ingenio, ut verear offendere quempiam.

A. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus re-

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do not you borrow somewhere?

Whence should I borrow?

If not elsewhere, certainly you might of the Master.

What if he should not give me?

He denies to none of the domestic Scholars, if indeed he sees there be need.

I am not ignorant of that, but I am too bashful.

Ah! that is a clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mediocrity is to be used every where.

I am of that Temper, that I am afraid to offend any one.

I commend your Temper, but there is a Measure in Things; for that Fear of offending ought to have

bus, aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum ut indigeat mutuâ operâ; quis igitur dabit mihi vitio si petam ab amicis?

B. Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus.

A. Sed tu (quantum ego novi te) nolles abuti.

B. Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.

Place in base Things, or indecent, but I see no such Thing here. It is usual in the Society of Men, to want mutual Help, who therefore will impute it to me as a Fault, if I borrow of my Friends?

No body will blame you unless perhaps you would abuse such Things.

But you (as far as I know you) would not abuse them.

Fie upon that Abuse, I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni sacra hodie?

B. Adfui.

A. Quis habuit concionem?

B. Dominus N——

A. Quotâ horâ incepit?

B. Septimâ.

A. Unde sumpsit thema?

Were you present at the Sermon to-day?

I was present.

Who preached the Sermon?

Mr. N——

At what Hour did he begin?

At the Seventh.

Whence took he his Text?

B. Ex.

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti *adhuc* bene: *nunc* videamus *quid* sequatur: *Ecquid* mandâsti *memoriæ*?

B. Nihil *quod* possum *re-*
ferre.

A. Nihil! *cogita* paulisper, *et* vide *ne* turberis, quin *esto* bono animo.

B. Certè *possum* reminisci *nihil*.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem *verbero*! *quid* profecisti igitur?

B. Nescio, *nisi* quòd *ab-*
stinui fortasse *interim* à *ma-*
lis.

A. Istud, *quidem* est *ali-*
quid si *potuit* fieri, *ut* *absti-*
nueris à *malo* omnino.

B. Abstiniui *quoad* po-
tui.

A. Fac *esse* ita, *tamen*
non *satisfecisti* Deo, *quum*
scriptum sit, *declina* à *malo*
et fac *bonum*; *sed* dic *mibi*
quæso, *quâ* *gratiâ* *ivisti* illuc
potissimum?

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well: now let us see what may follow: Have you committed any Thing to Memory?

Nothing that I can say.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word?

Nothing at all.

Ho you Rogue! what have you profited then?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is something, if it could be, that you shall abstain from Evil altogether.

I have abstained as much as I could.

Suppose it to be so, yet you have not satisfied God, seeing it is written, fly from Evil and do Good; but tell me, I pray, on what Account went you there chiefly?

B. Ut

B. Ut *addiscerem* aliquid.

A. Cur *non fecisti* istud?

B. Non potui.

A. Non potuisti, *nebulo!*
imò *noluisti*, aut *certè* non
curasti.

B. Cogor *fateri*.

A. Quæ res *cogit* te?

B. Mea *conscientia*, quæ
accusat me apud Deum.

A. Dicis *rectè*, utinam
ex animo.

B. Equidem *dico* ex
animo.

A. Potest *feri* ita, *sed*
age, quæ fuit *causa* quam-
obrem *mandaveris* nihil *me-*
morie?

B. Mea *negligentia*; nam
non audiebam diligenter.

A. Quid *faciebas* igitur?

B. Identidem *dormiebam*.

A. Ita *soles*; *sed quid* age-
bas in reliquo tempore?

B. Cogitabam *mille in-*
eptias, ut *pueri solent*.

A. An tu es *adèd* puer ut
non debeas esse *attentus* ad
audiendum verbum Dei?

That *I might learn* some-
thing.

Why *did you not do that*?

I could not.

You could not, *you*
Rogue! nay, *you would not*,
or *certainly* you did not
care.

I am forced to *confess*.

What thing *forceth* you?

My *Conscience*, which
accuseth me to God.

You say *right*, I wish
from your Mind.

Truly *I speak* from my
Mind.

It may be so, but come,
what was the Reason why
you committed nothing to
Memory?

My *Negligence*; for *I did*
not hear diligently.

What *did you do* then?

Now and then *I slept*.

So *you use*; but *what*
did you do in the rest of
the Time?

I thought of a *thousand*
Fooleries; as *Boys are*
wont.

Are you *so much* a *Child*
that *you ought not* to be *at-*
tentive to hear *the Word of*
God?

B. Si

B. Si *essem* attentus, *pos-*
sem proficere aliquid.

A. Quid igitur meruisti?

B. Verbera.

A. Meruisti *profectò*, id-
que *largissimè*.

B. Confiteor *ingenuè*.

A. Para te ad recipien-
das plagas.

B. Ah! *magister*, ignosce
obsecro, peccavi, fateor, sed
ex nullâ malitiâ.

A. Quid facies igitur si
ignovero tibi?

B. Faciam *meum* officium
posthac ut spero.

A. Addendum erat, Deo
juvante.

B. Imò, *magister*, præ-
stabo *meum* officium *posthac*
Deo juvante.

A. Age, condono hanc
culpam *tuis* lachrymis, et
ignosco tibi *ea* lege ut *me-*
mineris tui promissi.

B. Ago tibi gratias, hu-
manissime præceptor.

A. Eris in *maximâ* gra-
tiâ apud me, si servaveris
promissâ.

If I were attentive, I
might profit something.

What then have you de-
served?

Stripes.

You have deserved in-
deed, and that very plenti-
fully.

I confess ingenuously.

Make ready yourself to
receive Stripes.

Ah! Master, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What will you do then,
if I shall pardon you?

I will do my Duty here-
after, as I hope.

You should have added,
God helping.

Yes, Master, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this Fault
to your Tears, and I pardon
you upon this Condition, that
you be mindful of your Pro-
mise.

I give you Thanks, most
humane Master.

You will be in very great
Favour with me, if you
will keep your Promise.

C O L L. LXIX.

A. Non possum mirari
fatis te non esse diligentio-
rem.

B. In quâ re videor tibi
esse negligens?

A. Quod nunquam fere
ades in tempore mand, at-
que inde fit ut noteris in ca-
talogo penè quotidie: cur es
adeo somniculosus?

B. Sic est mea natura.

A. Corrige istam natu-
ram, id est, vitium naturæ.

B. Nihil emendator dif-
ficilius, quàm naturale vi-
tium.

A. Omnia vitia ferè sunt
naturalia nobis, et nisi bo-
nitas Dei servaret nos, esse-
mus omnes sceleratissimi.

B. Quid igitur faciendum
est?

A. Pugnandum est for-
titer cum vitiis nostris.

B. Sub quo ducè?

A. Deo ipso.

I cannot wonder suffici-
ently that you are not more
diligent.

In what Thing do I seem
to you to be negligent?

That you never almost
are in Time in the Morn-
ing, and thence it comes to
pass that you are set down
in the Bill almost every
Day: Why are you so
sleepy?

So is my Nature.

Correct that Nature, that
is, the Fault of Nature.

Nothing is mended more
difficultly, than a natural
Fault.

All Vices almost are na-
tural to us, and unless the
Goodness of God kept us,
we should be all very
wicked.

What then is to be done?

We must fight bravely
with our Vices.

Under what Comman-
der?

Under God himself.

B. Qui-

B. Quibus armis?

A. Divinis et spiritualibus.

B. Ubi inveniuntur?

A. In Epistolâ sancti Pauli ad Ephesios.

B. Quoto capite?

A. Sexto.

B. Quid si non intellexero locum per me?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

B. Quid si adfueris mecum?

A. Volo adesse, certum est, verum opportunitas captanda est.

B. Capiemus consilium igitur alius de hoc.

A. Quando erit istud?

B. Proximo die Mercurii, si tibi placet.

A. Quotâ horâ?

B. Primâ post meridiem.

A. Placet sententia.

B. Nunc igitur discedamus.

With what Arms?

Divine and Spiritual.

Where are they found?

In the Epistle of Saint Paul to the Ephesians.

In what Chapter?

In the Sixth.

What if I shall not understand the Place by myself?

You will not understand it, I know well enough, but the Master will be to be consulted.

What if you should be there with me?

I will be there, I am resolved, but an Opportunity is to be taken.

We will take Counsel then another Time about this.

When shall that be?

Next Wednesday, if it please you.

At what Hour?

At one after Noon.

The Resolution pleaseth me.

Now then let us depart.

COLL. LXX.

A. Vis emere hoc cingulum?

B. Cur emerem? unum est satis mihi; cur verò vis tu vendere?

A. Quia sunt mihi duo.

B. Tamen non licet vendere, nisi vis incurrere in poenam.

A. Quid vetat me vendere meas res?

B. Habes nihil tuum adhuc.

A. Eho, nihil! unde probas istud?

B. Quia nondum es tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?

A. Maximè, velim.

B. Est scholastica lex de hoc, cujus hæc est sententia, Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contra plectetur verberibus.

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, nothing! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short, that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport, Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam istud, sed volebam facere periculum an esses constans in observandis legibus.

B. Tu es simulator igitur.

A. Video nihil mali in hac simulatione. Num tu interpretaris male?

B. Minime verò, nihil enim nocuisti mihi.

A. Quid si nocuissem?

B. Tulissem æquo animo, ut decet Christianum.

A. Utinam feramus omnia adversa sic propter Christum, qui nihil non tulit causâ nostræ salutis.

B. Feremus certò, si proponamus ejus exemplum semper ab oculis.

A. Id est quidem difficile.

B. Imò impossibile, nisi adjuvemur illius Spiritu, quod est impetrandum assiduis precibus.

A. O quam suavi sermone consumpsimus tantillum otii!

I was not ignorant of that, but I wanted to make Trial whether you were constant in observing the Laws.

You are a Dissembler then.

I see nothing of Harm in this Diffimulation. Do you interpret it ill?

No indeed, for you have nothing hurt me.

What if I had hurt you?

I would have borne it with an equal Mind, as becomes a Christian.

I wish we could bear all Adversities so for Christ, who bore every Thing for the sake of our Salvation.

We shall bear them certainly, if we would set his Example always before our Eyes.

That is indeed difficult.

Nay impossible, unless we should be helped by his Spirit, which Thing is to be obtained by constant Prayers.

O with how sweet Discourse have we spent this little Leisure!

C O L L. LXXI.

A. Quid vis ut dicamus, præceptor?

B. Discite quisque suam sententiam ex novo Testamento.

A. Enge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo præceptor, ut incipiamus nunc?

B. Sanè velim, quando, ut ais, est volas tanta copia.

A. Quis incipiet?

B. Tunc vis adere specimen huius rei honoris tui causâ?

A. Faciam id libenter, sed Dei honoris causâ.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja. incipe, si quid habes.

A. Nisi vestra iustitia superaverit iustitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

What will you that we shall say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be easier to us, for we have in readiness great Plenty of them; will you then, Master, that we should begin now?

Truly I would, seeing, as you say, you have in great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's sake?

I will do it willingly, but for God's Honour's sake.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all things; well, begin, if you have any Thing.

Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

Deposito mendacio loqui-
mini veritatem quisque
proximo suo; quarto capite
ad Ephesios. Filii obedite
parentibus in omnibus, hoc
enim placet Domino; tertio
ad Colossenses.

B. Euge, bonum specimen,
videte, ut progressus respon-
deat, hoc est, ut pergatis in
posterum diligenter.

A. Qui dedit nobis prin-
cipium, idem dabit prospe-
ros successus.

B. Ita est sperandum.

A. Parate vos, ut matu-
remus prodire.

A. Aderimus paratissimi
mox.

B. Sumite quisque suum
pallium, ut prodeatis ho-
nestius; sed heus, pueri.

A. Quid, præceptor?

B. Videte ut adferatis
psalmos, cantabimus alicubi
in umbra.

A. Ita nostra ambulatio
est jucundior.

Putting away Lying, speak
Truth, every one to his Neigh-
bour; in the fourth Chapter
to the Ephesians. Children
obey your Parents in all
Things, for this pleaseth the
Lord; in the third to the
Colossians.

Well done, a good Proof,
see that your Progress an-
swer, that is, that you go on
for the future diligently.

He that hath given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here very
ready presently.

Take every one his Cloak,
that you may go abroad
more handsomely; but hark
ye, Boys.

What, Master?

See that you bring your
Psalms, we will sing some-
where in the Shade.

So our Walk will be
pleasanter.

C O L L. LXXII.

A. Fuisſine hodie in
gymnaſio?

Have you been to-day in
the School?

B. Etiam

B. Etiam, *quid* tu agebas?

A. Eram occupatus domi.

B. Id evenit præter tuum morem, soles enim abesse rarius.

A. Quàm possim rarissimè; *quid* autem actum est?

B. Nihil prorsus.

A. Habemus ergo remissionem?

B. Certò.

A. Quamobrem?

B. Propter hodiernum mercatum.

A. Quis dedit?

B. Ludimagister, tamen permissu rectoris.

A. Quid concessit?

B. Vacationem ab omni scholastico munere.

A. An, in totum diem?

B. A manè usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitarem de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus? abutemur hoc otio?

Yes, *what* did you do?

I was *bused* at home.

That *happened* contrary to your Custom, for you use to be away seldom.

As seldom as I can; *but what* was done?

Nothing at all.

Have we therefore Leave to play?

Certainly.

What for?

Because of this Day's Fair.

Who gave it?

The Master, *but* by the Permission of the Governor.

What hath he granted you?

A Freedom from all School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; nevertheless he has admonished us diligently and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come tomorrow to School unprepared.

What then shall we do? shall we abuse this Leisure?

B. Id

B. Id *minimè* decet nostram ætatem.

A. Tu verò, *quid* paras *facere*?

B. Recipere me in mu-
sæolum; *nisi* placet tibi
fortasse magis, ut prodeamus
aliquò *ambulat*um ses-
qui horam.

A. Egone recusarem?
imò est nihil quod magis
velim nunc; nam interea
tractabimus aliquem sermo-
nem de literis, et exerce-
bimus corpus.

B. Eamus igitur extra
muros.

A. Quònam?

B. Usque ad ripam la-
cūs.

A. Istud *arridet* mihi
valde, sed tu *expectabis* me
si placet.

B. Quamdiu?

A. Tantisper dum eo mu-
tatum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam
Portam.

B. At vide ne fallas.

A. An ego fallerem
amicum cùm sciam fidem

That by no Means becomes
our Age.

But you, what do you
prepare to do?

To betake myself into
my Study, unless it please
you perhaps more, that we
should go somewhere to walk
for an Hour and a Half.

Should I refuse? nay
there is nothing which I
would rather now; for in
the mean time we shall
hold some Discourse about
Learning, and shall exer-
cise the Body.

Let us go then without
the Walls.

Whither?

To the Bank of the Lake.

That pleases me very
much, but you shall stay for
me, if you please.

How long?

A little whilst I go to
change my Slippers for
Shoes.

Where will you be staid
for?

At the Franciscan Gate.

But see you do not deceive
me.

Should I deceive a
Friend, when I know that
Faith

esse servandum cum inimico?

A. *Abi festina, ego legam aliquid interim, dum opperier te.*

A. *Adero hic mox.*

C O L L.

A. *Ergone abis in patriam?*

B. *Cogor abire, accersitus à patre.*

A. *Nunquamne es reversurus?*

B. *Non spero.*

A. *Quando es profecturus?*

B. *Cras, ut opinor.*

A. *Siccine relinquis me igitur?*

B. *Ita est necesse.*

A. *O me miserum! ubi et quando reperiam talem amicum, talem socium meorum studiorum?*

B. *Ne doleas; esto bono animo, Deus dabit tibi meliorem.*

A. *Ille quidem potest, scio, at ego vix possum sperare.*

Faith is to be kept with an Enemy?

Go make haste, I will read something in the mean time, whilst I stay for you.

I will be here presently.

LXXIII.

Do you go then into your Country?

I am forced to go, being sent for by my Father.

Are you never to return?

No, I hope.

When are you to go?

To-morrow, as I think.

Do you so leave me then?

So it is necessary.

O wretched me! where and when shall I find such a Friend, such a Companion of my Studies?

Do not grieve; be of good Courage, God will give you a better.

He indeed can, I know, but I scarce can hope it.

B. *Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potiùs, accrescet magis; et absentes corpore erimus præsentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quòd noster amor fiet jucundior illo mutuo desiderio?*

A. *Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.*

B. *Ah! reprime lachrymas.*

A. *Non queo præ dolore.*

B. *Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœnâ.*

A. *O quàm triste divortium!*

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Mind; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not asswaged.

Ah! refrain from Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will, now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad Separation is this!

C O L L. LXXIV.

A. Visne *permanere* in
istâ ignorantia?

B. Deus *avertat*!

A. Quid *facies* igitur?

B. Da *mibi* consilium
super hâc re.

A. Imprimis *precare* De-
um *sæpiissime* et *ex animo*;
deinde *esto* semper *attentus*,
hoc est, *audito* diligenter
quicquid docetur, *sive* præ-
ceptor loquatur *sive* tui con-
discipuli reddant *aliquid*;
postremò, *cole* charitatem
diligenter.

B. Quibus *modis*?

A. Lædito *neminem*, of-
fendito *neminem*, invideto
nemini, odio habeto *nemi-*
nem; sed *contrà*, dilige om-
nes *tanquam fratres*, ac be-
nefacito *omnibus* quoad po-
teris.

B. Quid *illa* conferent ad
profectum studiorum?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit *ingenium* tibi,
augebit *memoriam* ac cæ-

Will you *continue* in that
Ignorance?

May God *forbid*!

What *will* you do then?

Give me Counsel upon
this Matter.

First *pray* to God *very*
often and *from* your Heart;
then *be* always *attentive*;
that is, *hear* diligenter
whatsoever is taught, *wheth-*
er the Master should *speak*,
or your School-fellows repeat
any Thing; lastly, *practise*
Charity *diligently*.

By what Means?

Hurt *no body*, offend *no*
body, envy *no body*, hate *no*
body; but *on the other*
hand, love *all* as Brethren,
and do good to *all* as much
as you can.

What *will* those Things
contribute to the Proficiency
of my Studies?

Very much.

How?

For so God will en-
lighten your *Understand-*
ing for you, *increase* your
Me

teras dotes animi; denique,
ito promovebit tua studia,
ut facies majorem progressum
in iis indies.

Memory and the other
Gifts of the Mind; lastly,
he will so promote your
Studies, that you may make
a greater Progress in them
daily.

B. Sanè das mihi opti-
mum consilium: Utinam
valeam perpetuò uti ad glo-
riam Dei, ac referre tibi
gratiam aliquando.

Truly you give me very
good Counsel: I wish I
may be able always to use
it to the Glory of God, and
to return you the Favour
some time.

A. Non opto ut referas
mibi aliud gratia, nisi ut
laudes Deum sæpenumero,
et persequaris honesta stu-
dia semper.

I do not wish that you
should return me any other
Requital, but that you
would praise God often,
and follow commendable
Studies always.

C O L L. LXXV.

A. Præceptor, quid red-
demus cras manè?

Master, what shall we re-
peat to-morrow Morning?

B. Dixi palam hodie
manè ante scholam missam.

I said openly to-day in
the Morning, before School
was dismissed.

A. At ego non aderam,
Præceptor.

But I was not present,
Master.

B. Roga condiscipulos,
nam si singuli vellent in-
terrogare me de rebus dictis
mihi palam, quæso quando
set finis? itaque fac sis
prudentior posthac.

Ask your School-fellows,
for if every one should ask
me about Things spoken by
me publicly, I pray when
would there be an End?
therefore see you be more
prudent hereafter.

A. Curabo.

B. Sed ubi fuisti?

A. Prodiëram.

B. Quid prodiëras?

A. Ut curarem aliquod negotium, de quo pater scripserat ad me.

B. A quo petivisti veniam?

A. Ab hypodidascalo.

B. Cur non potius à me?

A. Quia eras occupatus.

B. Quid agebam?

A. Alloquebaris quosdam honoratos viros in atriâ, qui venerant te conventum.

A. Abi, nunc recorder.

I will take care.

But where was you?

I was gone abroad.

What were you gone abroad for?

That I might take care of some Business, concerning which my Father had written to me.

Of whom did you ask Leave?

Of the Usher.

Why not rather of me?

Because you were busy.

What was I doing?

You were talking to some Gentlemen in the Yard, who were come to confer with you.

Go your ways, now I remember.

COLL. LXXVI.

A. Salve, Domine.

B. Tu sis saluus quoque.

A. Ludamus paulisper.

A. Quid ais, ineptule? vix ingressus es scholam, es loqueris jam de ludo?

God save you, Sir.

Be you, safe also.

Let us play a little.

What say you, you little Fool? you are scarce entered into the School, and you talk already of Play?

A. Ne irascaris, quaeso.

B. Non irascor.

Be not angry, I pray.
I am not angry.

A. Cur

A. Cur ergo sic exclamas?

B. Accuso tuam stultitiam.

A. Non licet ludere igitur?

B. Imò, at cùm tempus est.

A. Vah! tu nimium sapis.

B. Utinam tantum saperem satis; sed mitte me, quaeso, ut repetam quæ reddenda erunt præceptori mox.

A. Dicis æquum; ego volo quoque repetere tecum, si tibi placet.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modo de lusu?

A. Loquebar, quidem, sed non serio.

B. Cur simulabas?

A. Ut fabularer paucis tecum.

B. Quid illud prodest?

A. Rogas? nonne audivisti ex præceptore?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

Is it not lawful to play then?

Yes, but when there is Time.

Fy! you are too wise.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

Ho now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not seriously.

Why did you dissemble?

That I might talk a few Words with you.

What doth that profit?

Do you ask? have you not heard of the Master?

Now it doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos in Latinâ linguâ.

B. Profectò putas rectè, et ego amo te magis nunc.

A. Habeo tibi gratiam ; age repetamus prælectionem, nam brevi præceptor aderit.

To exercise us in the Latin Tongue.

Truly you think right, and I love you the more now.

I give you thanks ; come let us repeat our Lesson, for shortly the Master will be here.

C O L L.

LXXVII.

A. Salve, præceptor.

B. Sis saluus : unde venis tam multò manè ?

A. E nostro cubiculo.

B. Quando surrexisti ?

A. Paulò ante sextam, præceptor.

B. Quid ais ?

A. Sic est ut dico.

B. Tu es nimis matutinus, quis expergefecit te ?

A. Meus frater.

B. An precatus es Deum ?

A. Cùm primùm frater pexuit me, precatus sum.

B. Quomodò ?

A. Flexis genibus et manibus conjunctis, dixi Dominicam præcationem cum gratiarum actione.

B. Quâ linguâ ?

A. Anglicanâ.

God save you, Master.

Be you safe : Whence come you so early ?

Out of our Chamber.

When got you up ?

A little before six, Master.

What say you ?

So it is as I say.

You are too early, who awaked you ?

My Brother.

Have you prayed to God ?

As soon as my Brother combed me, I prayed.

How ?

On my bended Knees, and with Hands joined together, I said the Lord's Prayer with a Thanksgiving.

In what Tongue ?

In English.

B. O

B. O factum bene! *quis*
misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mi animale, *quàm*
pulchrum est sapere! Non-
ne est *jentandi* tempus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quoti-
diana nomina, si placet tibi
audire me.

B. Quidni placeret? te-
nes memoriâ igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire An-
glicè, et ego respondeo La-
tinè.

B. Mones bene. Penè
oblitus eram, responde igi-
tur.

O well done! who sent
you to me?

No body.

What then?

I came of my own ac-
cord.

My little dear, how fine
a thing it is to be wise. Is
it not breakfast time?

I am not hungry yet.

What will you then?

I will say the daily
Nouns, if you please to
hear me.

Why should it not please
me? do you retain them in
Memory then?

I do retain them.

Come, say.

But you use to go before
in English, and I answer
in Latin.

You admonish well. I
had almost forgotten, an-
swer then.

C O L L. LXXVIII.

A. Quando vis pran-
dere?

B. Ego prandi jam.

A. Quotâ horâ?

B. Seiquioctavâ.

When will you dine?

I have dined already.

At what o'Clock?

At half an Hour past
Eight.

A. Prandetis tam manè igitur?

B. Sic solemus ferè in æstate, vos autem quid facitis?

A. Non prandemus ante sesquidecimam, interdum ab undecimâ.

B. Papæ! cur non citius?

A. Pater est expectandus, dum redierit è curiâ.

B. Tu igitur non potes adesse in aulâ in cantione psalmodum.

A. Intersum admodum rarò. Exemptus sum ab eo munere.

B. Quis exempt te?

A. Præceptor, rogatu mei patris.

B. Habentne omnes senatorum filii ejusmodi privilegium?

A. Habent, modo patres jubent.

B. Nonne posset mater dare tibi prandium ante reditum patris è senatu?

A. Posset quidem, sed pater vult expectari à me.

Do you dine so early then?

So we use commonly in Summer, but you what do you do?

We do not dine before half an Hour past Ten, sometimes after Eleven.

O strange! why not sooner?

My Father is to be waited for, till he return from the Hall.

You then cannot be present in the Hall in the singing of Psalms.

I am there very seldom. I am exempted from that Task.

Who exempted you?

The Master, at the Request of my Father.

Have all Senators Sons that sort of Privilege?

They have, provided their Fathers order it.

Could not your Mother give you your Dinner before the Return of your Father from the Council?

She could indeed, but my Father will be waited for by me.

B. Quam-

B. C.
A. C.
B. I
mibi, n

A. C.
fus per
B. S
semper
novi.

A.
in rebu
cet nos
B.
confera

A.
fi offer
B. F
ego,
potui o
citate,
mali i

A.
cere p
B.
A.
puli fu
hoc t
laxare
ludo?

B. Quamobrem ?

A. Quia sic placet illi.

B. Nunc tacendum est
mibi, nam occlusisti os mibi.

A. Cur tu es tam curiosus
percontator ?

B. Sum puer, et pueri
semper cupiunt scire aliquid
novi.

A. Fateor, at est modus
in rebus, ut praeceptor docet
nos sæpe.

B. Ergo discedamus, ut
conferas te pransum.

A. Ignosce mibi, quæso,
si offenderim quâ in re.

B. Ego peto idem abs te ;
ego, inquam, potius, qui
potui offendere te meâ loqua-
citate, sed cogitans nihil
mali interim.

What for ?

Because so it pleases him.

Now I must hold my
Tongue, for you have stopped
my Mouth for me.

Why are you so curious
an Enquirer ?

I am a Boy, and Boys
always desire to know some-
thing new.

I confess, but there is a
Mean in Things, as the
Master teacheth us often.

Then let us depart, that
you may betake yourself to
Dinner.

Pardon me, I pray, if I
have offended in any Thing.

I desire the same Thing
of you : I, I say, rather,
who may have offended you
by my Loquacity, but think-
ing nothing of Harm in the
mean time.

C O L L. LXXIX.

A. Præceptor, licetne di-
cere pauca ?

B. Loquere audacter.

A. Ego et mei condisci-
puli sumus affixi libris ferè
hoc tota triduo ; licetne re-
laxare animum paulisper
ludo ?

Master, may I speak a
few Words ?

Speak boldly.

I and my Schoolfellows
have been fixed to our Books
almost these whole three
Days ; may we relax our
Mind a little by Play ?

B. Dic igitur aliquam Say then some Sentence,
sententiam.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos Say also English Verses,
versus, si tenes memoriâ. if you retain them in Me-
memory.

A. Mix with thy Study sometimes chearful Sport,
That better thou the Labour may'st support.

B. Quàm rectè dixisti How rightly you have
omnia! said all!

A. Gratia sit Deo. Thanks be to God.

B. Addendum erit ali- Something will be to be
quid posthac. added hereafter.

A. Quidnam, præceptor? What, Master?

B. Qui dedit mihi inge- Who hath given me
nium et bonam mentem. Understanding and a good
Mind.

A. Sed quis docebit me But who will teach me
istâ verba? those Words?

B. Scribam ea tibi in I will write them for
tuo commentariolo, ut edifi- you in your Note-Book, that
cas; sed dic mihi, quæso, you may learn them out; but
quis docuit te istam oratio- tell me, I pray, who taught
nem quam pronunciâsti? you that Speech which you
have said?

A. Campanus dedit mihi Campanus gave it me
heri scriptam, et ego man- Yesterday in Writing, and I
davi memoriæ. committed it to Memory.

A. Profectò ego amo te Truly I love you for that
ob istam diligentiam. Diligence.

A. Ago

A.
præcept
tur ut l

B. S
tuis cor

A. I

B. C

A.

aliqua

B. S

ex te.

A.

affero v

cium,

potesta

B. I

ito jan

A.

damus

B.

menti

A.

B.

inven

lection

scrip

A.

B.

quar

A. *Ago tibi gratias, præceptor; permittisne igitur ut ludamus?*

B. *Sanè, abi, renuncia tuis condiscipulis.*

A. *Faciam.*

B. *Quid dices illis?*

A. *Id quod docuisti me aliquando.*

B. *Sed volo audire prius ex te.*

A. *Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.*

B. *Euge, meministi probè, ito jam.*

I give you Thanks, Master; do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of you.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. *Nihilne est quod redamus hodie præceptori?*

B. *Nihil nisi de Rudimentis Grammaticæ.*

A. *Quidnam?*

B. *Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.*

A. *Quando fuit istud?*

B. *Die Veneris horâ quartâ.*

Is there nothing which we may say to-day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that?

On Friday at the fourth Hour.

A. At ego non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas, *severe*
judex? *eram* occupatus
domi; nec aberam injussu
præceptoris.

B. Esto, sed tamen de-
buiſti poſtridie quærere quid
eſſet actum pridie.

A. Confiteor meam cul-
pam; sed cedo tuum librum,
quæſo, ut videam quid nobis
reddendum ſit.

B. Accipe, et eâdem o-
perâ ſignato quæ præſcripta
ſunt nobis à præceptore.

A. Faciam diligenter;
neque poſthac accuſabis me
negligentiæ, ut ſpero.

But I was not preſent
then.

Then you have deſerved
Stripes.

Do you judge ſo, you ſe-
vere Judge? I was buſy at
home; nor was I abſent
without the Leave of the
Maſter.

Be it ſo, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confeſs my Fault; but
give your Book, I pray,
that I may ſee what we
have to ſay.

Take it, and with the
ſame Labour mark what
has been ſet us by the
Maſter.

I will do it diligently;
nor hereafter ſhall you ac-
cuſe me of Negligence, as
I hope.

COLL. LXXXI.

A. A quo emiſti iſtam
chartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quàm iſta tua,
ut opinor.

A. Non miror.

B. Cur dici iſtud?

Of whom did you buy
that Paper?

Of Fatinus.

Is it good?

Better than that of yours,
as I think.

I do not wonder.

Why do you ſay that?

A. Quia

A.
carior.

B. N

A.

pum?

B. S

Quanti

A. S

B. C

A. C

bus.

B. I

malè.

A. C

dedit m

B. C

A. S

ta.

B. C

qui obli

A. I

dem, ſe

tro; e

tibi; ut

B.

emptore

A. I

quærit

B. S

memore

A. Quia fortasse est
carior.

Because perhaps it is
dearer.

B. Nescio.

I know not.

A. Quanti emisisti sca-
pum?

For how much bought
you the Quire?

B. Solido et semisse.
Quanti tu emisisti?

For a Shilling and a
half. For how much did
you buy?

A. Solido et pluris.

For a Shilling and more.

B. Quanti igitur?

For how much then?

A. Quinque quadranti-
bus.

For five Farthings.

B. Profectò non emisisti
malè.

Truly you have not bought
it badly.

A. Quinetiam mercator
dedit mihi auctarium.

Moreover the Tradesman
gave me Vantage.

B. Quodnam, quæso?

What, I pray?

A. Schedam bibulæ char-
tæ.

A Sheet of blotting Pa-
per.

B. O me imprudentem,
qui oblitus sum petere!

O what a Fool was I,
who forgot to ask!

A. Ego ne petivi qui-
dem, sed ille dedit mihi ul-
tro; et hoc, inquit, addo
tibi, ut revisas me.

I did not so much as ask,
but he gave it me of his
own Accord; and this,
quoth he, I give you besides,
that you may visit me again.

B. Sic solent allicere
emptores.

So they use to entice
Buyers.

A. Nec mirum, quisque
quærit suum commodum.

And no wonder, every
one seeks his own Profit.

B. Sed quid agimus, im-
memores hodierni pensî?

But what are we doing,
unmindful of this Day's
Task?

A. Est

A. Est *exiguum*, fatiſ
temporis reſtat nobis.

It is a *little one*, enough
of *Time* remains to us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from *London*?

B. Venit *heri* ante me-
ridiem.

He came *Yeſterday* be-
fore Noon.

A. Nihilne *literarum*
attulit tibi?

Did he bring no Letters
for you?

B. Nihil.

None.

A. Quid *narrat* de pa-
tre?

What *doth he ſay* of your
Father?

B. Ait illum, Dei be-
neſicio, *convaleſcere* pau-
latim.

He ſays, *that he*, by
God's Bleſſing, *doth recover*
by little and little.

A. Gaudeo *ſanè*, ac pre-
cor Deum ut recuperet *prif-
tinam* valetudinem *brevi*;
ſed *nihil miſit* ad te?

I am glad of it *truly*,
and I pray God *that he*
may recover *his former*
Health *ſhortly*; but *did he*
ſend *nothing* to you?

B. Imo, *pecuniam*.

Yes, *Money*.

A. Euge, eſt nullus ju-
cundior nuncius.

Well done, *there is* no
pleaſanter News.

B. Ita aiunt.

So *they ſay*.

A. Tu verò *reſpondeſ* ſic,
quaſi audias *fabulam*.

But you *anſwer ſo*, as if
you heard a *Fable*.

B. Quin audio *pejuſ*.

But I hear worſe.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus ſum?

Have I lied?

B. Non

B. Non dico te esse mentitum, sed dixisti falsum.

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quàm de pecuniâ allatâ nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quàm gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu verò statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say that you have lied, but you said false.

I do not understand what you would say.

I will do my endeavour that you may understand.

I beseech you.

If no News be pleasanter than about Money brought to us, what then is the Gospel of Christ? what News is pleasanter than the Grace of God, which Christ hath brought us by the Gospel?

I confess that nothing is pleasanter than the Gospel, to those only who believe it, and embrace it from their Heart.

Truly, so I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think you to be a Divine.

I have said nothing but what is common and known to all.

A. Uti-

A. Utinam illud esset
adèò vulgare, ut omnes
crederent in Christum.

B. Omnes nunquam cre-
dent.

A. Quid prohibet ?

B. Quia multi sunt vo-
cati, pauci verò electi, si-
cut Christus ipse testatur.

A. Vis inire magnam
gratiam apud me ?

B. Fecerim nihil liben-
tius, si quidem res ipsa sit
penes me ; sed quid est in
quo possum commodare tibi ?

A. Da mutuò mihi de-
cem asses.

B. Non habeo tantum
nunc, sed majorem partem.

A. Quantum, quæso ?

B. Nescio, nisi inspexe-
ro crumenam ; ecce tibi
octo asses cum semisse.

A. Accipio solos septem,
non enim volo evacuare te
prorsus.

B. Refert parum, acci-
pe totum si vis.

A. Ago tibi gratias, cre-
do hoc pecuniæ fore satis meo
negotio, cum aliquantulâ
quam ipse habeo.

I wish that were so com-
mon, that all would be-
lieve in Christ.

All will never believe.

What hinders ?

Because many are called,
but few chosen, as Christ
himself witnesseth.

Will you enter into great
Favour with me ?

I would do nothing more
willingly, if indeed the
Thing itself be in my Power ;
but what is it in which I
can advantage you ?

Lend me ten Pence.

I have not so much now,
but the greater Part.

How much, I pray ?

I know not, unless I look
into my Purse ; look here's
for you eight Pence with a
Halfpenny.

I take only seven, for I
will not empty you altoge-
ther.

It matters little, take
the Whole if you will.

I give you Thanks, I
believe this Money will be
enough for my Business,
with the little which I my-
self have.

B. Ut

B. Ut vises.

A. Amo te de istâ tam
expromptâ benignitate.

B. Si possum quid aliud,
ne parcas.

A. Reddam tptum, Deo
volente, quàm primùm pa-
ter miserit ad me.

B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

As you please.

I love you for ~~that~~ so
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore ~~the~~ Whole,
God willing, as soon as my
Father shall send to me.

Be not greatly concerned,
I have no need yet.

COLL. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

B. Non habeo nimis mi-
hi, tamen volo impertire
tibi.

A. Dabo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dic,
quæso, cur non attulisti?

A. Quia erat nemo nos-
træ domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
ter det.

B. Facis bene, sed audi
bonum consilium.

I pray thee, give me
some of thy Bread.

I have not too much for
myself, yet I will impart
to thee.

I give thee Thanks.

You need not give for
so small a Matter; but
tell me, pray, why did not
you bring?

Because there was no
body at our House who
could give me.

But why do not you take
it?

I dare not, unless my
Mother give me.

You do well, but bear
good Counsel.

A. Au-

A. Aufculto ut audiam,
dic quæso.

B. Cum reliquæ mensæ
tolluntur post prandium, pe-
tito merendam, et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cæ-
næ, et facias idem quod
dixi tibi de merendâ.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen that I may hear,
tell me I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket; thus it
will be that you may never
come empty.

But what do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as of-
ten as there shall be Need.

C O L L. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid afferis illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quo-

A. Quomodo probabis istud?

B. Adeamus illum, ut consulamus.

A. At vide quid agas.

B. Timeo nihil in hac re.

A. Esne adeo securus?

B. Qui dicit verum, debet timere nihil.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur?

B. Sum certus me nihil mentiri nunc.

A. Persuades mihi propodium: abi, credo tibi, quia nunquam deprehendi te in mendacio.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

A. Utinam omnes precarentur ex animo.

B. Nunc recipe te, ut edas tuam merendam.

How will you prove that?

Let us go to him, that we may consult him.

But see what you do.

I fear nothing in this Matter.

Are you so secure?

He that says Truth, ought to fear nothing.

That Sentence is true indeed, but what one of many does not lie?

I am sure I do not lie now.

You persuade me almost; go, I believe you, because I never caught you in a Lie.

Thanks be to God, whom I pray that he would keep me upright and pure.

I wish all would pray from the Heart.

Now betake you, that you may eat your Afternoon's Repast.

COLL. LXXXV.

A. Qui sunt victores hâc hebdomade?

B. Ubi eras cùm rationes redderentur?

Who are Conquerors this Week?

Where was you when the Accounts were given in?

A. Ac-

A. Accersitus fueram à
patre; sed qui sunt victo-
res? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-
mium?

B. Habuimus.

A. Quodnam?

B. Duodenas Juglandes.

A. Heu! quale præ-
mium!

B. Eho inapte! æstimas
ergo præmium ex pretio
rei?

A. Video nihil aliud hic
æstimandum.

B. Es sordidus, qui in-
bias sic lucro; non memi-
nistis verbum præceptoris?

A. Quod verbum?

B. Præmium datur non
lucri causâ, sed honoris.

A. Nunc reminiscor; ero
posthac diligentior.

B. Sic sapias tandem.

I had been sent for by
my Father; but who are
Conquerors? tell me, I
pray.

I and Puteanus.

Have you already had
your Reward?

We have had it.

What?

Twelve Walnuts.

Whoo! what a Re-
ward!

Ho, you Fool! do you
esteem then the Reward by
the Value of the Thing?

I see nothing else here to
be esteemed.

You are a base Fellow,
who gaze so after Gain;
do not you remember the
Saying of the Master?

What Saying?

The Reward is given
not for Lucre's sake, but
Honour's.

Now I remember; I will
be hereafter more diligent.

So you will be wise at
last.

C O L L. LXXXVI.

A. Impetrâstis *facultatem* ludendi?

B. Impetravimus.

A. Ad quod usque tempus?

B. Usque ad cœnam.

A. Qui dederunt versus?

B. Primi et secundi.

A. Quid fecerunt ceteræ classes?

B. Quisque primus decurio trium proximarum classium pronunciavit unam sententiam à sacris literis.

A. Nonne precati estis, ut solemus?

B. Precati sumus, et quidem ludimagistro præsentem; tu verò ubi eras?

A. Iveram domum, accessitus à matre.

B. Nunc igitur, quid cogitas facere?

A. Ludere sesquiboram deinde recipere me ad studium.

B. Vin' tu ut sim collutor?

A. Quidni velim?

Have you obtained Leave to play?

We have obtained.

Until what Time?

Until Supper.

Who gave Verses?

The first and second.

What did the other Forms?

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

Did you not pray, as we use to do?

We prayed, and indeed the Master being present; but where was you?

I had gone home, being sent for by my Mother.

Now then, what do you think to do?

To play an Hour and a Half, then to betake myself to Study.

Will you that I be your Play-fellow?

Why should I not?

B. Quo lusu exercebimus nos ?

A. Nullus est jucundior mihi palmariâ pilâ.

B. Nec mihi quidem.

A. Videamus igitur, an ceteri sortiti sint partes, nam si luderemus soli, esset minus voluptatis.

B. Visamus.

C O L L.

A. Quæ arbores sunt in vestro horto ?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie; præterea sunt in fundo nostro bini horti, consiti variis arboribus.

A. Quæ olera sunt in horto ?

B. Mater posset respondere tibi melius de hoc; nam versatur sæpe illic, aut causâ ferendi, aut fariendi, aut colligendi aliquid.

A. Sed tamen, dic mihi nomina aliquot olerum.

In what Game shall we exercise ourselves ?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see then whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

LXXXVII.

What Trees are in your Garden ?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day; besides there are in our Farm two Gardens planted with various Trees.

What Herbs are in the Garden ?

My Mother could answer you better about this, for she is often there, either on the Account of sowing or weeding, or gathering something.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodesset parum recensere nomina tibi, nisi videres res ipsas: quin eamus in hortum.

A. Potes ire quando libet?

B. Possum quidem, matre permittente.

A. Amabò, fac permittat, sed eà lege, ut assumas me comitem tibi.

B. Id fiet facillimè, tantum expecta me hìc, redibo mox.

A. Quid si ea non sit domi?

B. Tamen renunciabo tibi.

A. Deus vertat bene.

It would signify little to reckon up the Names to you, unless you should see the Things themselves; but let us go into the Garden.

Can you go when you will?

I can indeed, my Mother permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily only stay for me here, I will return by and by.

What if she should not be at home?

Yet I will tell you.

May God turn it well.

C O L L.

LXXXVIII.

A. Accepi pecuniam hodie à fratre si forte tibi est opus.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quòd pro tuà liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have received Money to-day of my Brother, if perchance you have need.

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own accord; for what one of many does that?

A. Credo

A. Credo paucissimos ;
tamen tu provocasti me saepe
beneficiis.

B. Illa fuerunt adeò par-
va, ut non sint digna com-
memoratione.

A. Non est parvum be-
neficium quod profectum est
ab optimâ voluntate.

B. Utinam, tam expende-
remus beneficia Dei erga
nos, quàm solemus homi-
num.

A. Faxit ille ut exer-
ceamus nos in eâ cogitatio-
ne sapius et diligentius.

B. Illud profectò est neces-
sarium, si volumus experiri
ejus benignitatem sapius.

I believe very few ; yet
you have excited me often
by your Kindnesses.

Those were so small,
that they are not worth the
speaking of.

It is not a small Kind-
ness, which has proceeded
from a very good Will.

I wish we could so con-
sider the Kindnesses of God
towards us, as we use to do
those of Men.

May he grant that we
may exercise ourselves in
that thought oftener and
more diligently.

That truly is necessary,
if we will experience his
Kindness oftener.

C O L L. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos ; an
omnes surrexerunt ?

A. Omnes præter par-
vulos.

B. Nunquis ægrôtat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induunt se, alii
studēt gnawiter.

God save you, Master.

God save you too ; have
you all risen ?

All besides the little ones.

Is any body sick ?

Nobody, Thanks to God.

What are they doing ?

Some dress themselves,
others are studying hard.

B. Ad-

A. las vo
B.
A. comm
Deo p
strum
pergit
que ad
B. I
tor.
A. quia e
ac neg
moneo
B.
præcept
quid vi
A. D
togam.

A. D
nunc ?
B. R
tor.
A. Cu
B. Per
A. Q
tulisti ?
B. Ma
A. Q
exire inju

A. Adestne hypodidasca-
lus vobis?

B. Jamdudum.

A. Ite igitur precatum, ac
commendate vos diligenter
Deo per Jesum Christum no-
strum deprecatores; deinde
pergite in vestris studiis us-
que ad horam jentaculi.

B. Ita solemus, præcep-
tor.

A. Credo equidem; sed
quia estis ferè somniculosi
ac negligentes, idcirco ad-
moneo vos sæpius.

B. Habemus gratiam,
præceptor humanissime; nun-
quid vis præterea?

A. Dic famulo ut adferat
togam.

Is the *Usher* present with
you?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Master.

I believe it truly; but
because you are commonly
drowsy and negligent, there-
fore I admonish you the of-
tener.

We thank you, most kind
Master; would you have
any thing besides?

Tell the Servant that he
bring my Gown.

C O L L. XC.

A. Demiror unde venias
nunc?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum?

B. Petitum merendam.

A. Quamobrem non at-
tulisti?

B. Mater erat occupata.

A. Quid tum, debuisti
exire injussu meo?

I wonder whence you
come now?

I return from Home,
Master.

Why did you go Home?

To fetch my Afternoon's
Repast.

Why did you not bring
it?

My Mother was busy.

What then, ought you to
go out without my Leave?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas; sed ignasce mihi, quæso, præceptor.

A. Cur non petivisti potestatem exeundi?

B. Quia non audebam interpellare te.

A. Quid agebam?

B. Tenebas libellum, & leggebas aliquid.

A. Potest fieri, sed tamen vos interpellatis me sæpe ob levio rem; nunc igitur para te ad vapulandum.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuè, tum quòd videris mihi studiosus satis.

A. Ago tibi maximas gratias, humanissime præceptor.

I ought not, I confess.

What have you deserved then?

To receive Stripes; but pardon me, I pray, Master.

Why did you not ask Leave to go out?

Because I durst not interrupt you.

What was I doing?

You held a Book, and read something.

It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipped.

Spare me, I pray, Master.

Let me think a little first; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.

I give you very great Thanks, most humane Master.

C O L L. XCI.

A. Præceptor, licetne dicere pauca?

B. Loquere.

Master, may I speak a few Words?

Speak.

A. Nos

A. Nos *duo* proponebamus, *si* placeret *tibi*, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agitis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentes fefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini mature ad vitam.

We *two* proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?

Into the next suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by time to Supper.

C O L L. XCII.

A. Præceptor, licetne ire
domum cras?

B. Quid ed?

A. Petitur panem.

B. Non restat tibi?

A. Restat quidem, sed ad-
modum parvum.

B. Estne frater iturus
tecum?

A. Pater iussit.

B. Quando convenisti il-
lum?

A. Die Jovis, quum venit
in hanc urbem.

B. Ubi vidisti illum?

A. Apud forum.

B. Non mentiris?

A. Non mentior.

B. Unde probabis?

A. Sunt aliquot ex con-
discipulis qui aderant.

B. Qui?

A. Adsunt Blasius et Au-
dax.

B. Estne verum pueri?

A. Omnino verum.

B. Qui scitis?

A. Vidimus ejus patrem,
et audivimus ipsa verba.

Master, may I go home
to-morrow?

Why thither?

To fetch Bread.

Is there none left you?

There is left indeed, but
very little.

Is your Brother to go
with you?

My Father ordered him.

When did you meet him?

On Thursday, when he
came into this City.

Where did you see him?

At the Market.

Do not you lie?

I do not lie.

How will you prove it?

There are some of my
School-fellows who were
present.

Who?

Here are Blasius and Au-
dax.

Is it true, Boys?

Altogether true.

How know you?

We saw his Father, and
heard the very Words.

B. Si est ita, permitto ut
tas domum cum fratre.

A. Vale, præceptor.

B. Dominus Deus servet
vos.

A. Precamur idem tibi
ex animo.

B. Sed heus! quando
aderitis huc?

A. Cras vesperi, Deo ju-
vante.

B. Cura ut memineris
promissi.

A. Curabo.

B. Scilicet, ut soles.

A. Imò melius spero.
Nunquid vis?

B. Ut dicas salutem pa-
rentibus meis verbis.

A. Faciam libenter; vale
iterum, præceptor.

B. Vos valete quoque; at
ambulate lento gradu propter
æst. um solis.

A. Ita solemus facere.

If it be so, I permit that
you go home with your
Brother.

Farewell, Master.

May the Lord God pre-
serve you.

We wish the same thing
to you from our Hearts.

But ho! when will you
come hither?

To-morrow in the Even-
ing, God helping.

Take care that you be
mindful of your Promise.

I will take care.

To wit, as thou usest.

Nay better, I hope. Would
you have any thing?

That you bid Hail to your
Parents in my Words.

I will do it willingly;
farewell again, Master.

Farewell you too; but
walk with a slow Pace be-
cause of the Heat of the
Sun.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

B. Quæ causa movet te?

May I go to my Tutor,
Master?

What Cause moves you?

A. Ille *jussit* ut *convenire*m se *hodie* si *liceret*.

B. Quando *jussit*?

A. *Nudiustertius*.

B. Ubi *vidisti* illum?

A. In *area*, *quæ* est *è* *regione* *templi*.

B. At *vide* ne *mentiaris*.

A. *Mendacium* *absit* à *me*; si *vis* *dabo* *aliquot* *ex* *condiscipulis* *testes*, qui *ad-*
erant *meum*.

B. Qui *sunt* illi?

A. *Daniel* *et* *Corderius*; *visne* ut *accersam*?

B. *Mane*, *ego* *conveniam* *illos*; *sed* *dic* *mihi*, *quid* *egretur* *tua* *operâ*?

A. *Ad* *scribendum* *ali-*
quid.

B. *Quâ* *horâ* *igitur* *vis* *adire* *illum*?

A. *Nunc* *si* *placet* *tibi*.

B. *Quando* *redibis* *huc*?

A. *Cum* *primùm* *dimiserit* *me*.

B. *Nunc* *abi*, *atque* *di-*
cito *ille* *plurimam* *salutem* *ex* *me*.

A. *Faciam* *libenter*.

He *ordered* *me* *that* *I* *should* *meet* *him* *to-day* *if* *it* *would* *be* *permitted*.

When *did* *he* *order* *you*?

The *other* *Day*.

Where *did* *you* *see* *him*?

In the *Yard*, *which* *is* *over* *against* *the* *Church*.

But *see* *you* *do* *not* *lie*.

Far *be* *a* *Lie* *from* *me*; *if* *you* *will*, *I* *will* *give* *some* *of* *my* *Schoolfellows* *Wit-*
nesses, *who* *were* *present* *with* *me*.

Who *are* *they*?

Daniel *and* *Corderius*; *will* *you* *that* *I* *send* *for* *them*?

Stay, *I* *will* *meet* *with* *them*; *but* *tell* *me*, *what* *wants* *your* *Tutor* *your* *As-*
sistance *for*?

To *write* *out* *something*.

At *what* *Hour* *then* *will* *you* *go* *to* *him*?

Now *if* *it* *please* *you*,

When *will* *you* *return* *hither*?

As *soon* *as* *he* *shall* *dis-*
miss *me*.

Now *go* *your* *way*, *and* *bid* *him* *very* *much* *Health* *from* *me*.

I *will* *do* *it* *willingly*.

C O L L. XCIV.

A. Licetne *prodire*, præceptor?

B. Quò?

A. Primum *ad sartorem*, deinde *ad tonsorem*.

B. Cur *ad sartorem*?

A. Ut *curem tibialia rescifici*enda.

B. Suntne *lacerata*?

A. Adeò *lacerata* ut non *possim* induere.

B. Cur *ad tonsorem*?

A. Ut *ostendam* illi *ulcus* quod *subortum* est his diebus *in femore*.

B. Detege ut videam.

A. Vide, quando ita *placet* tibi.

B. Est *furunculus*.

A. Ita *coniciebam*.

B. Cùm *aperueris* *tonfori*, *roga* illum ut *adhibeat* *emplastrum* aptum *ulceri*.

A. *Faciám* ut *suades*.

B. Sed *nunquis* est qui *velit* *prodire* tecum?

A. Imò, *Joannes Flavianus*.

B. Quod *negotium* habet?

A. *Vult adire* *tonsorem* quoque.

May I go out, Master?

Whither?

First to the Botcher, and then to the Barber.

Why to the Botcher?

That I may get my Stockings mended.

Are they torn?

So torn that I cannot put them on.

Why to the Barber?

That I may shew him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

I will do as you advise.

But is there any body that would go out with you?

Yes, John Flavian.

What Business has he?

He will go to the Barber

B. *Ite unà igitur, et redite similiter.*

A. *Nunquid vis prate-rea?*

B. *Ut maturetis reditum, ne multemini vestrà merendâ.*

Go together then, and return in like manner.

Would you any thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repast.

C O L L. XCV.

A. *Conyenisti Petrum hodie, igitur?*

B. *Hodie.*

A. *Ubi?*

B. *In templo.*

A. *Quotâ horâ?*

B. *Octavâ matutinâ.*

A. *Nunquid rogâsti eum quando sis rediturus ad scholam?*

B. *Rogavi.*

A. *Quid dixit?*

B. *Dixit se nescire.*

A. *Debuiſti exhortari ad reditum.*

B. *Feci, et multis verbis quidem.*

A. *Fecisti bene, sed quid ille respondit?*

B. *Se detineri adhuc à patre ad colligendos fructus.*

A. *Quid si scribas ad patrem ipsum de statu nostræ scholæ? nam fortasse movebitur ut remittat filium citius.*

You met Peter To-day then?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said that he knew not.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. facian

A. pore ;
nissim
litera
perfer

B. cepto

A. illum
B.

A.

B. beo

A. B. A.

fed
inter
liber

B. fert
loqu

tam
inte

A. puer

B. Si videtur ita tibi, faciam, idque diligenter.

If it seem so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; then shew your Letters to me, before you give them to be carried.

B. Faciam sedulo, præceptor.

I will do it diligently, Master.

C O L L. XCVI.

A. Quâ pecuniâ emisti illum librum?

With what Money did you buy that Book?

B. Quâ tenses nisi meâ?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an Account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latine; sed est nemo tam lenis, quin subirascatur interdum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira puerorum est brevis.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas de pecuniâ, accepi eam à patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quòd non viderim eum.

B. Non est quòd mireris.

A. Quid ita?

B. Quia moratus est vix fessiquiboram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum.

A. Sed antequam narres cætera, velim scire quid sibi vellet ejus tam inopinatus adventus.

B. Audiêrat quodam falso rumore ut sit me ægrotum esse.

A. Quid ille, cùm invenit te valentem, præter spem?

B. Gavissus est mirificè.

A. Quis dubitat?

B. Præterea, egit maximas gratias Omnipotenti Deo.

A. Audio hæc libenter; perge, quæso.

But as to what you asked of Money, I received it of my Father.

When came he?

Eight Days ago.

I wonder that I did not see him.

You need not wonder.

Why so?

Because he stayed scarce an Hour and an Half; for when he had alighted from his Horse, and had spoken to me in a few Words; let us ascend, says he, into thy Chamber, that I may talk more freely with thee.

But before you tell the rest, I would know what meant his so unexpected Coming.

He had heard by some false Report, as it happens, that I was sick.

What said he, when he found you well, contrary to his Expectation?

He rejoiced wonderfully.

Who doubts?

Besides, he gave very great Thanks to Almighty God.

I hear these Things willingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine ; precamur unà, non sine gratiarum actione ; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Quâ re eges ? inquit.

Libro decem assium, inquam ; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras ?

B. Quæris istud ineptè, scilicet, erat ita lætus, quia offenderat me sanum præter spem, quod si petiissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantum debes illi summo Patri, qui dedit tibi addeò bonum patrem !

B. Ne potest quidem cogitari quantum debeam, nam etiam si dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem ? jam instat tertia hora.

Then he questions me concerning my Health ; we pray together, not without Thanksgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well contrary to his Expectation ; but if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father !

It cannot indeed be imagined how much I owe him ; for although he had given a bad one, I should have owed him, notwithstanding, not a little.

But why do we neglect to go hear the Lesson ? now it is almost the third Hour.

B. *Cmnia sunt parata mihi.*

A. *Et mihi quoquè.*

B. *Eamus ergo in auditorium.*

All Things are ready for me.

And for me too.

Let us go then into the School.

C O L L. XCVII.

A. *Audio fratrem tuum revenisse, jam ex Germaniâ.*

B. *Sic est.*

A. *Rediitne solus?*

B. *Non omnino.*

A. *Quis igitur venit cum illo?*

P. *Quidam civis hujus opp'd, qui habitaverat illic fere biennium.*

A. *Cur ixit frater?*

B. *Missus fuit à patre ut disceret loqui Germanicè.*

A. *Quamobrem igitur non fuit illic diutius?*

B. *Non poterat ferre desiderium matris.*

A. *O tenellum adolescentem! quotum annum agit?*

B. *Decimum. septimum, s. mater. meminit rectè, ex quâ audiavi id sæpius.*

A. *Age, quo vultu adventus ejus acceptus est à patre?*

I hear that your Brother is returned already from Germany.

So it is.

Did he return alone?

Not at all.

Who then came with him?

A certain Citizen of this Town, who had dwelt there almost two Years.

Why went your Brother?

He was sent by my Father, that he might learn to speak German.

Why then was not he there longer?

He could not bear the Want of his Mother.

O tender Youth! what Year is he going on?

The Seventeenth, if my Mother has remembered right, of whom I have heard that often.

Well, with what Countenance was his Coming received by your Father?

B. Ro-

B. sustinui tiam, lutare sit eum

A. B. fisset rat qui carcer A. jussu B. batur A. tea?

B. A. B. rum A. B. dum ret. A. B. tris ut n trem A. ter patr

B. Rogas? *pater non sustinuit aspicere; quinetiam, nec dignatus est salutare nec alloqui, sed iussit eum abire e conspectu suo.*

A. Quid præterea?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat injussu magistratus.

B. Nescio, tamen conabatur.

A. Quid factum est postea? *cubuitne vestrae domi?*

B. Minimè verò.

A. Ubi igitur?

B. Nosti meae sororis virum?

A. Tanquam te.

B. Missus est id à matre, dum patris ira deservesceret.

A. Quid accidit tandem?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask? *my Father could not bear to see him; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What besides?

Unless my Mother had interceded with Tears, he had ordered a Serjeant to be sent for, to throw the Wretch into Gaol.

But he could not without the Leave of the Magistrate.

I know not, yet he endeavoured it.

What was done afterwards? *did he lie at your House?*

No indeed.

Where then?

Do you know my Sister's Husband?

As well as you.

He was sent thither by my Mother, till my Father's Anger should cool.

What happened at length?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother returned into Favour with your Father.

B. Id fuit non magni negotii; nam jam patrem coeperat pœnitere quòd excanduisset sic, quòdque accepisset filium tam graviter.

A. Nempe, dies leniêrat ejus iram.

B. Tamen recepit eum eâ lege, ut promitteret se rediturum in Germaniam statim à vindemiâ.

A. Vide quàm ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur amant nos adèò tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that purpose?

Yes.

C O L L. XCVIII.

A. Quando rediisti domo?

B. Tantùm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderet cum matre.

When did you return from Home?

Only to-day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

A. tu?

B. patre

A. bis?

B.

A.

B.

cupata

A.

B.

quod

bis.

A.

mum

B.

tre.

A.

B.

dies b

A.

tam s

B.

A.

B.

rentib

A.

studior

B.

A.

B.

necessa

A. Cur non mansisti et
tu?

B. Pranderam jam cum
patre.

A. Quis ministrabat vo-
bis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed oc-
cupata.

A. In quâ re?

B. In recipiendo tritico
quod fuerat advectum no-
bis.

A. Quando redibis do-
mum?

B. Quum accersar à pa-
tre.

A. Quo die istud erit?

B. Fortasse ad quatuor
dies hinc.

A. Cur vos commeatis
tam sæpe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur à pa-
rentibus.

A. Sed interim tempus
studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est
necessario occupatus, exer-

Why did not you remain
also?

I had dined *already* with
my Father.

Who *ministered* to you?

The Maid.

Where *was* your Mo-
ther?

At Home too, but *busy*.

In what Thing?

In receiving *Wheat* which
had been brought us.

When *will* you return
Home?

When *I shall be sent for*
by my Father.

Upon what Day *will*
that be?

Perhaps *about four Days*
hence.

Why do you go and come
so often?

So our Parents will.

What do you do at home?

What *we are bid* by our
Parents.

But *in the mean while* the
Time of Study is lost.

It is not altogether lost.

What then?

As often as my Father is
not necessarily employed, he
exercises

cet nos omnibus horis ; *mane*, ante et post prandium, ante *cœnam*, à cœnâ diu factis ; *postremò*, etiam *antequam* eamus cubitum.

A. Quibus rebus exercet vos ?

B. Exigit à nobis ea *potissimum* quæ didicimus totâ *hebdomade* in scholâ ; *inspicit* themata, ac interrogat nos de iis ; *sæpe* dat nobis aliquid describendum Latinè, *vel* Anglicè ; *interdum* etiam proponit nobis *sententiam* vernaculo sermone *vertendam* Latinè ; *interdum*, contrâ, jubet reddere aliquid Latinum Anglicè ; *postremo*, ante cibum et post, *semper* legimus aliquid ex *Anglicis* bibliis, idque totâ familiâ *præsentè*.

A. Nihilne interrogat de catechismo ?

B. Facit *id* omni *Dominico die*, nisi fortasse absit *domo*.

A. Narras mira, si modo *sint* verâ.

exercises us at all Hours ; in the Morning, before and after Dinner, before Supper, after Supper long enough ; *lastly*, also before we go to Bed.

In what Things doth he exercise you ?

He exacts from us those Things chiefly which we have learned the whole Week in School ; he looks upon our Themes, and interrogates us about them ; he often gives us something to write in Latin or English : sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin ; sometimes, on the other hand, he bids us turn something which is Latin into English ; *lastly*, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he interrogate you nothing about the Catechism ?

He does that every Lord's Day, unless perchance he be from Home.

You tell wonderful Things if only they be true.

B. Imò

B.
quàm
oblitu
rum,
moner

A.
mit ta
cendis
B.
laudan
et abu

A.
est mi
dencia
estis e
dit vol
rà !

B.
quàm
ejus ca
A.
pium
habeas
sed in

B.
quòd m

A.
monen
maxim
B. I
tur ?

B. Imò sunt longè plura
quàm quæ narravi ; nam
oblitus sum civilitatem mo-
rum, de quâ etiam solet ad-
monere nos in mensâ.

A. Cur pater vester su-
mit tantum laborem in do-
cendis vobis ?

B. Ut sic intelligat, num
laudamus operam in scholâ,
et abutamur tempore.

A. Diligentia hominis
est mira, atque adèd pru-
dentia ; O quàm devincti
estis cælesti patri, qui de-
dit vobis talem patrem ter-
râ !

B. Faxit ille, ut nun-
quam obliviscamur hoc, et
ejus cætera beneficia.

A. Istud est bonum et
pium optatum ; cura ut
habeas non modò in ore,
sed in animo etiam.

B. Dabo tibi gratias,
quòd mones me tam fideliter.

A. Debemus officium
monendi bene omnibus, sed
maximè fratribus.

B. Fratribusne solis igi-
tur ?

Nay there are far more
than what I have said ;
for I forgot Civility of
Manners, of which too
he uses to admonish us at
Table.

Why does your Father
take so much Pains in
teaching you ?

That so he may under-
stand whether we lose our
Labour in the School, and
abuse our Time.

The Diligence of the
Man is wonderful, and also
his Prudence ; O how ob-
liged are you to your Hea-
venly Father, who has gi-
ven you such a Father upon
Earth !

May he grant, that we
never forget this, and his
other Kindnesses.

That is a good and pi-
ous Wish ; take care that
you may have it not only in
your Mouth, but in your
Mind also.

I give you Thanks, that
you advise me so faith-
fully.

We owe the Duty of ad-
vising well to all, but chief-
ly to our Brethren.

To our Brethren only
then ?

A. Dico

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

B. Judicas rectè, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernardo.

B. Adsum, præceptor.

A. Quid agunt tui duo condiscipuli?

B. Docentur adhuc à subdoctore.

A. Tunc pronunciâsti jam contextum prælectionis in crastinum mane?

B. Pronunciavi.

A. Satisne rectè.

B. Satis, gratia Deo.

A. Quis audiuit te?

B. Ludimagister.

A. Bene habet; sed est quod velim monere te.

B. Ego percipio audire istud.

A. Cogitandum tibi sæpenumero quantum debeas Deo, largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

Come hither, Bernard.

I am here, Master.

What do thy two School-fellows?

They are a teaching as yet by the Usher.

Have you said over already the Words of the Lesson against to-morrow Morning?

I have said them.

Well enough.

Enough, Thanks to God.

Who heard you?

The Head-master.

It is well; but there is something which I would admonish thee of.

I greatly desire to hear that.

You must think often how much you owe to God, the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid

B. Q
qui dedi

A. D
cipua b
dum doc

B. Il
dit mih
vitam,
nos. p
nobiles,
me; et

peditant
necessari

sed etia
maximu

situendi
bonis h

bus, ut
dum pr

A. I
rè, sed
quod el
um De

B.
paulisp

A. C
B. M

sed nei
sim exp
nitudin

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

B. Ille cœlestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modò sup-
peditant mihi copiosè omnia
necessaria ad hanc vitam,
sed etiam, quod est longè
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

A. Dixisti omnia ista ve-
rè, sed prætermisisti unum
quod est singulare benefici-
um Dei. Scin' tu quid sit?

B. Sine me cogitare
paupis.

A. Cogita otiosè.

B. Nunc ego reminiscor,
sed nescio quibus verbis pos-
sim exprimere id pro mag-
nitudine rei.

What must I not owe to
him, who hath given me
all Things?

Tell me some of his prin-
cipal Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, take care that
I be instructed so diligently
in good Letters, and good
Manners, that nothing is
to be required further.

You have said all these
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.
Do you know what it
is?

Let me think a little.

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Greatness
of the Thing.

A. Tamen

A. Tamen *dic* quomodo *possis*.

B. Cogito *etiam* atque *etiam*.

A. Dic *tandem*.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quàm quòd dederit mihi gratis suum unicum Filium, qui redemit me miserum peccatorem et captum sub tyrannide Satanae ac destinatum aeternae mortis; idque suam morte crudelissimam, et maximè ignominiosam omnium.

A. Dixisti aptè satis, et ferè totidem verbis quot docueram te aliàs; sed nunquid Deus praestitit hoc tantum beneficium tibi uni?

B. Minimè verò.

A. Quibus praeterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it in any manner you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in external Things; but nothing can be thought nor spoken of greater, than that he hath given me gratis his only Son, who hath redeemed me a most miserable Sinner, and Captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I had taught you at other Times; but whether hath God done this so great a Kindness for you alone?

No indeed.

For whom besides?

For all, how many soever as believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. D.
dum, ut
filium,
in eum,
beat et
Deus no
in munc
mundum
serveter
dit in e
tur, v
condem
non cre
geniti fil

A. I
cujus fun
B. Ip
tis de fe
A. C
B. N
nerat ad
A. C
unicus
proficias
cognition
B. F
A. P
pisti, a
vertat
minis.
B. I
A. F

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat eternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servet per eum; qui credit in eum non condemnatur, verò qui non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

B. Facit, spero.

A. Perge igitur, ut cœpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cœnatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him, may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far, enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by Night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then as you have begun, chearfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

COLL. C.

A. Tuus pater, ut accepi, rediit à Galliâ.

B. Rediit sanè.

A. Quando?

B. Die lunæ vespèri.

A. Non fuit ejus adventus molestus tibi?

B. Quid, molestè! imò verò jucundissimus: sed cur rogas istud?

A. Quia fortasse illo absente, est tibi potestas vivendi liberiùs.

B. Nescio quam libertatem narras mihi.

A. Potandi, ludendi, cursitandi.

B. An igitur putas me agere nihil aliud, dum pater abest?

A. Sic ferè omnes solent.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic patre absente, ut eo præsente; bibo quantum est satis, ludo cum tempus postulat, non discurro, sed prodeo in publicum cum bonâ veniâ matris, cum habeo aliquid negotii.

Your Father, as I have heard, is returned out of France.

He is returned indeed.

When?

On Monday Evening.

Was not his Coming troublesome to you?

What, troublesome! nay but very pleasant: But why do you ask that?

Because perhaps, he being absent, you have Leave to live more freely.

I know not what Freedom you tell me of.

Of drinking, of playing, of running up and down.

Do you think then that I do nothing else, whilst my Father is absent?

So commonly all use to do.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Etne

A. E
ditus m
B. A
quid pu
ceptum
utroque
tuum p
trem:
noster?
rentibus
pater e
nomine

A.
Latinis
B. C
quid di
plus v
deberi
pertuler
ac labo

A. M
quæ di

B. C
mibi?

A. U
riam s
tiâ;
præcept
ut imp
tium ej

B. S
quod c
negotio

A. Esne tantopere subditus matri?

B. Æquè ac patri; nam quid putas, nanne est præceptum Domini æquale de utroque? *Honora*, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? *Filii*, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

A. Isthuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis eâ repugnantiâ; nam, ut tute nôsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè est bonum otium quod consumitur in honesto negotio.

Are you so greatly sub-
ject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? *Honour*, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly, it is a good Leisure which is consumed in honest Business.

A. Huc

A. Huc pertinet istud
apophthegma Africani, qui
dicebat, *Se nunquam esse*
minùs otiosum, quàm cum
esset otiosus; ut didicimus
ex Cicerone.

B. Sed nunc tempus ad-
monet ut imponamus finem
huic sermoni.

A. Mones rectè; nam
fortasse cœna tardatur tuâ
causâ domi.

B. Loquemur plura in
nostro proximo congressu,
si Dominus permiserit.

A. Precor tibi prospe-
ram noctem.

B. Et ego tibi.

Hitherto pertains that
Apothegm of Africanus,
who said, *That he never*
was less at Leisure, than
when he was at Leisure;
as we have learnt out of
Cicero.

But now the Time ad-
monishes that we should put
an End to this Discourse.

You advise well; for per-
haps Supper is delayed on
your Account at Home.

We will talk more at our
next Meeting, if the Lord
shall permit.

I wish you a good Night.

And I to you.